A TRACT ON THE Sabbath-Day.

Wherein the keeping of the First-day of the Week a Sabbath is justified,

BY A

Divine COMMAND

AND A

Double EXAMPLE

CONTAINED

In the Old and New TESTAMENT.

With Answers to the Chiefest Objections, made by the Jewish seventh-day Sabbatharians and others.

By *ISAAC MARLOW.*

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Wherein the keeping of the Firſt-day of
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967:01

THE Author's EPISTLE.

Christian Reader,

HEN first my Thoughts were exercised in drawing up some Reasons, to justifie our keeping the first day of the Week a Sabbath; they were only designed for Private Use and to serve a particular Occasion, that called for them. But since the Providence of God, has lead my Meditations farther into this Subject from other Considerations, and by means of a Book lately Published by Mr. *Tho. Bumpfield* for pressing the seventh day (or *Saturday*) Sabbath as the Duty of all Christians to keep Holy in Obedience to Gods command: I have Thought it needful to present this Treatise, for the establishing of those that are unsettled in their Minds about it, and for their Advantage who through the tenderness of their Consciences are exposed to divers difficulties, because they cannot see that Liberty to be lawful, which others take in making the Jewish Sabbath a working day. To help therefore those sincere Christians (tho but few in number) that are intangled with this Yoak of Bondage; I have considered divers Authors on their seventh-day Sabbath, as besides the two Books of Mr. *Edw. Stennet*, Mr. *H. Soursby* and Mr. *M. Smiths* Mr. *Will. Sellers*, Mr. *Theophilus Brabourn*, and the aforesaid Mr. *Tho. Bumpfields* two late Treatises, which tho I have not directed the following Discourse in Answer to any one of them

them (except in some particulars) yet the Ingenious Reader may find, I have taken Notice of the Chiefest Grounds and Arguments for their Sabbath contained in them all. And if the Lord will graciously bless my well-meant endeavours for their right Information, and hereby remove that bar between them and others, or if any Benefit shall be received from this Improvement of my Talent, I desire He may have the Praise to whom alone it is due. However, thô we or others may differ in some particulars, thrô the various Sence we have of the Mind of God revealed in his Word; yet as through the Grace of Christ, we abhorr that which is Evil, and cleave to that which is good, with a Holy Detestation of all apparent Transgressions of the Law, continuing with Love and Pity to mens Persons; and as we are Children of one Father, and Co-heirs of Eternal Life through Faith in Christ that worketh by Love, we ought to be united in kind Affections to one another. And if our differences managed more in Brotherly Charity, and by the gracious Conduct of the Holy Spirit, controversial Discourses would be more acceptable, the Reparation of Religion and our mutual Peace and Love would be better preserved; which as I speak this more in general, than designing any particular Reflection on my aforesaid Brethren, for I desire always my self to watch, and labour to abound in this Grace of Love, which is the Bond of Perfection.

To Conclude, I have in the following Tract not only made the best Improvement I can of several things that others have wrote before me, but as the Lord hath inlightned my Understanding, I have added such Matters, which I believe may be useful to clear the Case in hand, hoping he will graciously Bless my Labour to your Advantage.

A. M.

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A

TRACT

ON THE

Sabbath-Day.

WHEREIN

The keeping of the First Day of the Week a Sabbath is justified by an Institution of God, and a double Example contained in the Old and New Testament.

THAT we have both a Precept and a double Example to justifie the keeping of the first day of the week, a Sabbath, I have here to produce from the Holy Scriptures. The Precept is in the Fourth Commandment, founded on God's first sanctifying the Sabbath-day, and we have the Example of Christs Disciples, with the primitive Gospel Churches in the New Testament, and of *Adam* to his Posterity, all which I shall prove and explain as followeth.

SECT. I.

Firſt, That the Reader may not be under any miſtake about the uſe I make of the word *Moral* throughout this Treatiſe, I ſhall here acquaint him, that in its ſelf it belongeth to Manners, Civility or Behaviour, properly to the Actions of Man, only as he is Man: And ſo by ſome the Moral Law is taken for the Law, Light, or Inſtinct of Nature which *Adam* had in the State of Innocency; which althô this be true, yet I alſo make a larger uſe of the word: For as no Man knoweth by Nature the extent of *Adams* light in all particulars, for his Obedience when he was in Innocency, and therefore cannot deſcribe the whole of that Law of Nature: And as I ſuppoſe the prohibition to him not to eat of the Tree of Knowledge of Good and Evil, will not be deny'd by any to have been binding for all his poſterity as Men; ſo we muſt have recourſe to Divine Revelation for the better underſtanding our Moral and univerſal Duty to God, ſince the Law of Nature is ſo much obliterated in us through the fall. And therefore becauſe of the darkneſs and depravity of our Minds, we have the ſubſtance of the Law of Nature given to us in written Precepts, which may be called Moral, as they are not Ceremonial, but perpetually and univerſally binding to all Men for their Obedience unto God, and alſo Inſtitutions by Divine Revelation, as being now a more full diſcovery to us of the Mind of God firſt implanted in our innocent Parents, than we retain in our Natures, or can recover in our fall. So that when I ſpeak of the Moral Law, or of Morality, it muſt be taken as the Adjunct Matter governs it in either ſence, of the Law or Light of Nature alone in the State of Innocency, or contained in thoſe tranſcribed Precepts of the Ten Commandments, as the ſubſtance thereof in general Heads, and in thoſe other Precepts that morally do explain them, which I ſhall only take notice of wherein I am concerned, and not collect and referr them all to their proper Heads. In brief, I uſe the word *Moral* in common to thoſe things that are of univerſal and perpetual Concern to all Mankind for their Obedience to God as their Creator: For as to the caſe before us, ſeeing its ſaid, that *God bleſſed the ſeventh day, and ſanctified it*; We cannot ſay that *Adam* by his pure Light of Nature alone knew that it was meeteſt to have but ſix working days, and no

no less, as 5, 7, or 8 together to one Sabbath, but that from God's Example revealed to him, the light of *Adams* Nature told him that it was most meet for him to divide his time like his Creator, and so it became the Moral Duty of Men as Men to have no more nor less than six working or common days to one Sabbath.

SECT. II.

TO proceed on the Subject Matter of this Treatise, I shall here recite the first Foundation Scripture for keeping the seventh day Sabbath, as a boundary to fix working days, and briefly Note something of the Nature and Quality of the Text, *Gen.* 2. 2, 3. *And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it: because that in it he had rested from all his work, which God created and made.* It is here said, *God blessed the seventh day, and sanctified it*; that is, he made it a happy and holy day, by setting it apart from common use for Man to worship him, and he appointed it to be a rest for *Adam* by Revelation, as he did that he should not eat of the Tree of Knowledge of Good and Evil, for otherwise *Adam* could not by his Light of Nature alone know the time which had passed before he was Created, nor could he understand the Mind of God as it was in God himself, and therefore the knowledge *Adam* had of God's sanctifying the seventh day Sabbath, was by Supernatural Revelation to him.

And this I presume none will deny, for a time for Man to abstain or rest from his own business, to exert his solemn Worship to God, is morally implanted in the Heart of Man by Nature, and surely God did not conceal from *Adam* the meetest time when he sanctified the first seventh day of the World for that end. Besides, before that God had formed *Eve*, he put *Adam* into the Garden of *Eden* to dress it, and to keep it; and therefore *Adam* being appointed to do this business, he might have applyed himself thereto immediately after *Eve* was formed and brought to him, if he had not received the knowledge of God's sanctifying the seventh Day, yea then it had been lawful for him to have worked on God's Sabbath, if it had not been revealed to him. Gen. 2. 7. & 8.—15.

Moreover, Our Saviour puts this matter clearly out of doubt, becauſe he refers the making of the Sabbath (not to the firſt Inſtitution of it at the gathering of Manna in the Wilderneſs, but) to the time of God's creating Man, ſaying, *The Sabbath was made for Man, and not Man for the Sabbath*; that is, the Sabbath was not firſt made, and then Man for the ſake of the Sabbath, but Man was firſt Created, and then the Sabbath was ſanctified for his Happineſs, as the bleſſing of it ſignifieth. God's bare ceaſing from Work did not make it for Man, but his Sanctifying it, or ſetting that time apart from the common uſe of Man for the ſervice and worſhip of his Creator, and then we have reaſon to believe he did immediately reveal the knowledge of it to *Adam*, that he might anſwer the deſign of God in ſanctifying the ſeventh day for him, and to make it a pattern for after Ages.

Mark 2. 27.

But ſome have ſaid, That the ſanctifying of the ſeventh-day Sabbath, on which God reſted from his Work of Creation, was written by way of Anticipation of the Order of time in *Moſes* Sacred Hiſtory, and ſo tho God reſted the ſeventh day from all his Works, yet the Sabbath was not ſanctified for Man till after *Iſraels* coming out of *Egypt*.

Anſwer. This is a weak and groundleſs Notion that ſome have taken up, as will appear from the proper ſence of the Text, and the Reaſons following. For

1. It's ſaid, That *on the ſeventh day God ended his Work which he had made: and he reſted on the ſeventh day from all his Work which he had made.* From whence it's plain, that God's ſeventh day on which he reſted from his Work of Creation, was that ſame ſeventh day on which he ended his Work, elſe how could it be ſaid he *reſted from his work on the ſeventh day*, if his ſeventh day reſt was not immediately after it was ended?

2. It's ſaid, *God bleſſed the ſeventh day, and ſanctified it: becauſe that in it he had reſted from all his work, which God created and made.* Now what ſeventh day can this be, which God bleſſed and ſanctified, but the ſame ſeventh day on which he ended his Work, from which ſence for any to invert the Text, is a groſs and palpable wrong to it; for God ſanctified [*it*] becauſe in [*it*] he [*had*] reſted from all his Work. Note it well, that ſeventh day in which God [*had*] reſted before *Moſes* wrote this Hiſtory, was the ſame he ſanctified, that Man ſhould bound his ſix working days with a Sabbath.

3. "No

3. "No Anticipation is to be put upon any Text of Scripture, unleſs a juſt neceſſity compell it, for otherwiſe the order of Hiſtory may be inverted at Mens pleaſures: And therefore the reaſon why Anticipations are allowed in any Text of Scripture, is becauſe there is ſome neceſſity or other ariſing to preſerve the verity, or ſence of Scripture; but there is no ſuch thing to be pleaded in this caſe: Therefore no Anticipation to be intruded on the Text. *H. Soursby* Diſcourſe of the Sabbath, *Page* 23. 24.

4. "Anticipations are only to be allowed in any Text, when either the ſame, or ſome other Text diſcovers that ſo it is: but we preſume no ſuch thing can be aſſigned relating to the thing under conſideration; therefore none is here to be admitted.

SECT. III.

HERE I come to open and explain the Law of God which commandeth the ſeventh day to be obſerved; and becauſe I find that ſome have taken up an Opinion, and (I conceive for the ſake of nothing elſe but to eſcape the Arguments which ſome have drawn from the fourth Commandment, for keeping the Jewiſh ſeventh day Sabbath) do aſſert that there is nothing of the Law as given on Mount *Sinai* binding to us under the Goſpel, or that nothing of it is obliging to us but what is given forth again, and confirmed to us in the New Teſtament. To remove therefore this miſtake, and to demonſtrate that the Ten Commandments are of themſelves binding to all both Jews and Gentiles, as a Rule of Holy Life, thô not as a Covenant of Juſtification, for ſo they are done away in Chriſt, I ſhall diſcourſe the more largely of the Law of God, and the Decalogue in general, and then of the fourth Commandment in particular. And

1. I ſhall here premiſe, that the Houſe of *Iſrael* (with the Proſelytes joyned to them by Circumciſion, having all one Law) were peculiarly concerned in *Sinai*'s Covenant more than other Nations: For God having loved their Fathers *Abraham*, *Iſaac*, and *Jacob*, he therefore choſe their Seed after them, and delivered them out of *Egypt* to intruſt them, with his Oracles and Counſels for all the World. And to this end he renewed the Law of Nature at Mount *Sinai*, and directed it peculiarly unto them, and brought them under it as a viſible Covenant of Works, requiring their perfect Obedience thereunto, and to his

Numb. 15. 14, 15, 16. Exod. 12. 43, 48. 49. Deut. 5. 27. Chap. 4. 37, 38. Chap. 7. 6, 7, 8. Chap. 9. 5. Heb. 3. 1, 2.

his whole revealed Will in the Ceremonial precepts added to it. And ſo the *Iſraelites* being thus ſeparated from all Nations, and under a ſpecial Obligation of Ceremonial and Typical ſervice; and having a Sacred Record of the Law of Nature, with the Promiſes and Prophecies of the *Meſſias* that was to come, tranſcribed by *Moſes* and delivered to them, they became the Miniſters of the certain knowledge of them to all Nations, farther witneſſing to the *Meſſias* in the Types and Shadows of the Law, and by the writings of other Prophets that were among them: That Chriſt ſhould come of the Seed of *Abraham*, of the Tribe of *Judah*, of the Houſe of *David*, and ſhould be born in *Bethlehem* of *Judea*; that the Scepter ſhould not depart from *Judah* till *Shiloh* came, of his Sufferings, Reſurrection, Aſcenſion, and of the Miniſtration of the Spirit, *&c.* to point unto all the World where and when they ſhould look for the true *Meſſias*, and how they ſhould know him when he came: So that herein the Jews were peculiarly concerned in *Sinai*'s Covenant, that under its Obligations, and their truſt of the Oracles of God together with it, the *Meſſias* ſhould be declared, and in the Typical ſervice of the viſible Covenant of Works, they ſhould Miniſter as Witneſſes of the Grace of God in Chriſt to the Gentile Nations.

Exod. 19. 6.
Iſa. 43. 10.
Heb. 9. 9, 23. ch. 10. 1.
Gen. 12. 3. chap. 26. 4.
Galat 3. 16.
Zach. 10. 4.
Jer. 23. 5, 6. chap. 11. 1.
Micah 5. 2.
Gen. 49. 10.
Iſa. 53.
Pſal. 16. 10.
Pſal. 68. 18.
Joel 2. 28, 29.

2. But thô the *Jews* with the Gentile Proſelytes that put themſelves under their Covenant of Works by Circumciſion were under a peculiar Obligation of the whole Moſaical Law; yet they were not ſo abſolutely tyed up unto this Covenant of Works, as to be wholly concluded by it unto their Eternal State; for God did not bring that People abſolutely under it in all the rigor of it, according to its whole Law and tenor, ſo as to ſtand or fall, abſolutely by its Promiſes or Threatnings, for the promiſe of Grace in Chriſt being given upon the firſt entrance of Sin into the World, and renewed to *Abraham* 430 Years before the giving of the Law to his poſterity, there was a bleſſed relief and Salvation provided therein for the Elect that betook themſelves unto it, and made uſe of it againſt the Curſe and Threatnings annexed to the firſt Covenant, broken in and by our firſt Parents, and to our Perſonal Tranſgreſſions of the Law: So that thô the *Iſraelites* were under a ſpecial Obligation of perfect Obedience to *Sinai*'s Covenant of Works, yet there was another Covenant before confirmed of God in Chriſt miniſtred with it and by it, that the Elect by Faith beholding Chriſt

Deut. 4. 13.
Gal. 3. 16, 17.

Chriſt as their perfect High Prieſt and compleat Propitiation, through the Veil and Shadowy Diſpenſation of the Law, might be relieved from its Curſe by Reaſon of its weakneſs, through the Fleſh that could not keep it. Rom. 8. 3.

3. The Decalogue or Ten Commandments, being declared with a particular Direction unto *Iſrael*, made the Obligation of Obedience to them as ſo promulgated on Mount *Sinai*, to belong unto them as general Heads, not only of the Moral Branches of the Law in other Precepts given by *Moſes*, but alſo of the Typical and Ceremonial Branches thereof; which being appropriated and ſuited only to that preſent State of the Jewiſh Church, did Intitle the Moral Law particularly unto them as a Covenant of Works, which to us is only an Everlaſting Rule, as declarative of the Will of God, and the ſubſtance of the Law of our Creation. And therefore if any mean, that the Decalogue as given on Mount *Sinai* is not binding to us, as it was (as I hinted before) directed peculiarly to *Iſrael* as a Covenant connexed and related to the Ceremonial Law, or as the Foundation of their Obedience to the Typical and Shadowy (as well as other Moral Precepts and) Commandments tied to it under that Temporary Diſpenſation; then we do agree, that it is not ſo binding to us under the Goſpel. But as the Law given to *Iſrael* on Mount *Sinai*, was the Subſtance of the Law of Nature in our firſt Parents, or of Creation again renewed in Tables of Stone, and committed to *Iſrael* as the declarative Will of God, ſo it was for the uſe of the *Gentiles* alſo. For ſeeing our Sin and depravity of Nature through the fall, does not weaken the Authority of Gods Law over us; Epheſ. 2. 3. and that the *Gentiles* as well as the *Jews*, before the Law was given to *Iſrael*, were under its Obligations, as written in their Hearts by Nature, Gods delivering a fairer Copy of it by *Moſes*, than what remained in us ſince the fall, could no ways weaken but ſtrengthen the Obligation of it unto us all, as being alike under it by Nature. Moreover as the Moral Law written in Tables of Stone was the declarative Will of God, ſtrengthning the Obligation of the ſame Law written in the Heart of Man by Nature; ſo Chriſt in the Goſpel does not any ways diſſolve, but much ſtrengthneth this Obligation to us all. And to this agreeth, the Aſſemblies, the Congregational Churches, and alſo the Baptiſts Confeſſion of Faith, recommended by the Meſſengers of, and concerned for upwards of one hundred Baptized Congregations, denying Arminianiſm; wherein *Chap.* 19. are the Rom. 2. 14, 15, 16. chap. 3. 19.

the following Words: "The ſame Law that was firſt written in
Rom. 2. 14, 15. "the Heart of Man, continued to be a perfect Rule of Righte-
Deut. 10. 4. "ouſneſs after the fall, and was delivered by God upon Mount *Si-*
Rom. 13. 8, 9, 10. "*nai*, in Ten Commandments, and written in two Tables; —
James 2. 8, 10, 11, 12. "the Moral Law doth for ever bind all, as well juſtified Perſons
Matth. 5. 17, 18, 19. "as others, to the Obedience thereof; — neither doth Chriſt
Rom. 3. 31. "in the Goſpel any way diſſolve, but much ſtrengthen this Ob-
Heb. 2. 1. "ligation. — Beſides this Law, commonly called Moral, God was
1 Cor. 9. 8, 9, 10. "pleaſed to give to the People of *Iſrael* Ceremonial Laws; —
"to them alſo he gave ſundry Judicial Laws, which expired to-
"gether with the State of that People, not obliging any Now
"by Virtue of that Inſtitution, their general Equity only being
"of Moral Uſe. So that here is the concurring Teſtimony of the three aforeſaid Confeſſions of Faith, that the Moral Law or Ten Commandments, doth for ever bind all Perſons to the Obedience thereof.

Rom. 5. 20. Chap. 7. 23. Pſal. 19. 7, 8. Prov. 6. 23. Gal. 3. 23, 24, 25. 4. It appears from the Holy Scripture, that one chief end of Gods giving the Law and recording of it by *Moſes*, was *That the Offence might abound, and that Sin by the Commandment might become exceeding Sinful.* That is, the Law being a clearer Light than what remains in our Natures ſince the fall, it worketh the clearer and fuller Conviction of Sin upon our Minds; and ſo it was our Schoolmaſter to bring us to Chriſt, by ſhewing us an abſolute neceſſity of laying hold on the Relief provided for us in him, *That we might be juſtified by Faith.* And this being declared in the New Teſtament, as one univerſal end of Gods giving the Law, it was then deſigned for the uſe of both *Jews* and *Gentiles.* And

Gen. 3. 15. Chap. 49. 10. Chap. 22. 18. Gal. 3. 8, 14, 16. Rom. 4. 9, 10, 11. Deut. 18. 15, 19. 5. The Decalogue's peculiar Direction to *Iſrael*, was no more an Excluſion of the *Gentiles* from its Moral Uſe and Inſtruction, than the Promiſe of the *Meſſias*, and Gods command that *Iſrael* ſhould hearken unto him in all things, had no reſpect unto the *Gentiles:* And therefore as the *Gentiles* came by the certain Knowledge of the Promiſes and Prophecies of the *Meſſias*, by the Houſe of *Abraham* and the ſacred Record of *Moſes*; of the Promiſe made to our firſt Parents, of *Jacobs* Prophecy, *That unto* Shiloh, *ſhould the gathering of the People be*: Of the Bleſſing of the *Gentiles*, through Faith in Chriſt, *Abrahams* Seed; and of the command of God, that *Iſrael* ſhould hearken unto him, and his threatnings to thoſe that refuſe to hear him: So by the ſame means, *viz.* by the Books of *Moſes*, whereby the *Gentiles* had the

the certain Knowledge of the *Meſſias* that was to come, they had alſo the Knowledge of the Law. And ſeeing there is no Reaſon to think, that God deſigned his diſcovery of the *Meſſias*, and the Record made of him in the Books of *Moſes*, ſhould be only for the Uſe and Benefit of the Houſe of *Iſrael*; and that after *Noah* and the following Ancient Fathers (who lived ſo many hundred Years to hand down the Knowledge they had received) were Dead, and the World (as well as the Church) was more increaſed, that the *Gentiles* ſhould be ſtill left without any other ground of Faith, than at beſt the uncertain Traditions of their ſhort-lived and Idolatrous Fathers; but that theſe alſo, who had an Intereſt in the *Meſſias*, reſpecting the call of the Elect that were among them, ſhould alſo have an Intereſt in and to the Uſe and Benefit of all the general Promiſes and Prophecies of him that were delivered to the *Jews*: So conſequently the Law and Matter of Inſtruction contained in the Legal Covenant, relating to the clearer Convictions of Sins againſt the Moral Law, and to the diſcovery of Chriſt for their Relief and Salvation from the Penalty of the Curſe thereof, being recorded together with thoſe Promiſes and Prophecies of Chriſt, was then for the Uſe and Benefit of the *Gentiles* alſo; they being by Nature brought under the Obligation of Obedience to the Moral Law, tho they were at Liberty from moſt of the Ceremonial Service of it, that was teaching and inſtructive to them.

SECT. IV.

HEre I ſhall ſpeak to a Propoſition, which is, that the Law of Nature, and the ſame in the written Moral Law of *Moſes* obligeth all men to worſhip God (tho' after what manner he is pleaſed to be worſhipped is not perfectly known, but by the Revelation of it to them,) and then it followeth, that either the *Gentiles* in the time of the Law, were bound to worſhip God according to the Ceremonial Precepts of *Moſes*, or had ſome other ways the Will of God revealed to them.

1. To the firſt, we have Reaſon to believe, that the *Gentiles* were left to their own Liberty, and were not abſolutely required to obſerve the whole Ceremonial Law of *Moſes*: For as I cannot find a command for it, ſo many Nations were at too great a diſtance; for all their Males according to the Commandment, to go up three times a Year to appear before the Lord

Deut. 16. 16. Exod. 34. 23.

1 Kings 11. 36. Deut. 12. 5, 6, &c. at *Jeruſalem*, the City which he had choſen to put his Name there. Nor could ſome Northern People obſerve their Sabbaths, according to the Precepts from Evening to Evening, of which more hereafter; and whatever may be ſaid for the Proſelites that dwelt in *Canaan*, yet thoſe *Gentiles* that inhabited other Countreys, could not properly make the acknowledgement required in the Law, *viz. That they were come unto the Countrey, which the Lord ſware unto their Fathers for to give them*; and it was impoſſible for all the World to inhabit in ſo ſmall a Country as the Land of *Canaan*, for it could not bear them. And therefore our preſent buſineſs is to conſider what the *Gentiles* were obliged to in Point of Worſhip, before and under the Diſpenſation of the Law of *Moſes*. Which

Deut. 26. 3, 9.

2. Seeing the *Gentiles* were not abſolutely required to renew the Law of Nature delivered on Mount *Sinai*, as a Viſible and External Covenant, intailing the Ceremonial Worſhip of God delivered to the *Jews*, but were to receive the Moral Law on the Obligation of Nature as a Rule of Holy Life, whereby they were under an Obligation of ſome Divine Worſhip; which foraſmuch as it could not be of the whole Ceremonial Law of *Moſes*, and that the Light of humane Nature alone, could not diſcover the Will of God for their perfect Obedience therein: We have then Reaſon to believe, that the *Gentiles* before the Law had ſome Precepts of God or Divine Revelation given to them how they ſhould worſhip him; and that theſe were handed down unto Poſterity, I deny not: but the Light of Nature might ſhew them, it was their Duty to Pray and Praiſe God, and to Teach or Declare to one another what they knew of him; but yet (through the Corruption and Depravity of our Nature by the fall) we find by Experience, that notwithſtanding we have the Additional Light of the Holy Scriptures, there are different Apprehenſions amongſt Men about the manner of performing theſe Moral Duties, and then we have much more Reaſon to conclude, that the Light of Nature it ſelf is an uncertain Guide; and therefore it is rational to believe, that the *Gentiles* before and under the Law had ſome Information of the Will of God concerning their Worſhip of him, which was handed down from *Adam*, and then from *Noah* after the Flood, who were both publick Fathers of all Nations *Jews*, and *Gentiles*. For the Scriptures ſhew, that the Sons of God were reproved for taking Wives of all which they choſe; and that God

Gen. 6. 2, &c. Levit. 18. 24.

God charged the old Inhabitants of *Canaan* before the Law with Sin, for those unjust Copulations forbidden in the Law; for which the Lord cast them out of the Land before the Children of *Israel* (for though he might wink at it in the Patriarks, who to escape the wicked Idolaters of their Day, it is likely were under some necessity of Marrying within the bounds of Consanguinity, yet had he not revealed his Will against such Incestuous Marriages, they could not have been charged as Sin upon them: *For where there is no Law, there is no Transgression.* And therefore we have from hence some ground to believe, that God did not leave the old *Gentiles* without some discovery how he would be also worshipped: Especially considering that *Enoch* was a Holy Prophet, of whom its testified, *That he pleased God*; and that *Noah* was *a Preacher of Righteousness* to the old World; that *Shem* the Son of *Noah* (of whom it's witnessed, that the Lord God, was *Shems* God) was a live in *Isaacs* time, and is thought to be that *Melchizedeck* King of *Salem*, and Priest of the most high God, who blessed *Abraham*, and that *Lot* who was not concerned with *Abraham* in the Covenant of Circumcision was a Godly Righteous Man, for no doubt they were true Worshippers of God in their Families, and taught others to do the like, being great Lights and Witnesses of the Ways and Will of God in their Generations.

Gen. 26.34,35 Chap. 28.1,2,8. Rom. 5. 13. Heb. 11. 5. Gen. 9. 26. compare Gen. 11. with chap. 24. 67. chap. 25.7,20. See *Ainsw.* on Gen. 24. 62. and on chap. 14. 18. 2 Pet. 2.5,7,8,9.

Moreover, As the Law of Nature obliged the old *Gentiles* to Worship God, so we find they were taught how to Exert their Obedience to it in Offering Sacrifices unto him, which had a Tipical respect to the Sacrifice of Christ. For it is believed, from the Coats of Skin which God made to cloath *Adam* and *Eve*, that they were of the Beasts that God taught *Adam* to Sacrifice, which agreeth with what Mr. *Ainsworth* saith on *Gen.* 4. 3. "That the Hebrew Doctors say, it is a Tradition "by the hand of all, that the place wherein *David* and *Solomon* "built an Altar — was the place where *Abraham* builded an "Altar and bound *Isaac* upon it — and where *Noah* builded af- "ter he came out of the Ark, and that was the Altar upon "which *Cain* and *Abel* offered: And on it *Adam* the first Man "offered an Offering after he was Created. And we find that *Jobs* three Friends (as it seemeth by the hand of *Job* as their Priest, who were all four *Gentiles*, or separated from *Abrahams* Seed in the Line of *Isaac* and *Jacob*, and were not with their Seed taken into Gods peculiar Covenant with them) were commanded

1 Chron. 21. 22, 26. and 22. 1. 2 Chron. 3. 1. Gen. 22. 9. Gen. 8. 20. See *Dutch* Annot. on Job 1. 1. 3. and chap. 2. 11. See Mr. *Caryl* on Job 1. and chap. 2.

See *Ainſw.* on Gen. 4. 3. Job 42. 8, 9. 1 Sam. 13. 12. Gen. 8. 20, 21. Exod 18. 1, 9. to 13. Num. 23. 1. to 6 Judg. 13. 17, 19 1 Chron. 16. 1, 2, 7. Jude 14. 15. 2 Pet. 2. 5. 1 Pet. 3. 18, 19, 20. Heb. 7. 1, 6, 7. 2 Pet. 1. 21.

manded of God to offer Sacrifices: So that ſacrificing of Beaſts were required of the Gentiles, and as *Ainſworth* ſaith, was uſed of *Iſrael*, and all Nations till the coming of Chriſt. And it is evident, that the publick and ſolemn manner of making Prayers and Supplications to God both by the Jews and Gentiles, was with ſacrifices of Beaſts, and after this manner they alſo offered their praiſes and thankſgivings. And as for preaching, it is recorded, that *Enoch* propheſied, and *Noah* was a Preacher of Righteouſneſs; and the Spirit of God in him preached to the old World, and in *Melchiſedeck* bleſſed *Abraham*: From all which it is plainly manifeſt, that there was a Revelation of the Will of God for his Worſhip and Service, (and alſo for the ſanctifying of the ſeventh day Sabbath, before the Miniſtration of *Moſes* Law) whereby the Gentiles were directed how to exert their particular Obedience in anſwer to the general Obligation of the Light of Nature, which being more fairly tranſcribed by *Moſes*, was ſtill the Rule of the Gentiles, obliging them to Worſhip God according to the Revelation of his Will they had received before the Law, confirmed in the Law, and to the new diſcovery of it afterwards by the Goſpel.

SECT. V.

Exod. 21. 12. 16, 18, 19, 22, 23. Chap. 22. 1. 5. 18. 19. ch. 23. 8. Levit. 20. 15. 16. Deut. 19. 18, 19 Chap. 20. 10. to 16.

HEre I proceed to prove, That the Ten Commandments as ſuch, are of themſelves binding to all Men under the Goſpel as a Rule of Holy Life. And firſt, Becauſe the Moral Expoſitions of them with ſundry penalties (that were not only Judaical, but are perpetual Appendixes to the Moral Law) given and commanded in the Books of *Moſes*, are ſtill to be obſerved, thô they are not all repeated again in the New Teſtament; for elſe neither by the Inſtitution of God to *Noah*, that *whoſo ſheddeth mans blood, by man ſhall his blood be ſhed*, can a Mans life be ſpared for killing his Neighbour unawares: Nor in the ſixth Command, *Thou ſhalt not kill*, have we any liberty to kill in lawful War, or Battel: Nor have we any bodily penalty preſcribed for wilful murder, nor for a Witch, nor for ſtealing, either in the Ten Commandments, or in the New Teſtament; ſo that we muſt either in theſe and other caſes have reſpect to the Moral Expoſitions, and thoſe penal Appendixes of the Ten Commandments recorded in other places of Scripture

in

n th e Old Teſtament, and conſequently to the Commandments themſe lves as binding to us, or elſe we are left to the uncertain dictates of Nature.

2. The Ten Commandments of themſelves are binding to all Men as a Rule of Holy life, becauſe the Expliſcatory precepts of the ſeventh Command, *Thou ſhalt not commit Adultery*, do in *Levit.* 18. chap. 19.29. *Deut.* 23. 17. particularly explain and prohibit Whoredom, Fornication and Inceſtuous Marriages as Moral branches of this Law: For the Gentiles which had not the written Law, were charged with them as immoral Evils, for which things God caſt them out of the Land of *Canaan*. And therefore ſeeing that the ſubſtance of thoſe Explicatory Precepts were morally binding to thoſe Gentiles before the Law, and that they are generally acknowledged to be in force, thô they are not all of them expreſly repeated, diſtinctly forbidden, nor explained in the Ten Commandments to be ſin, neither by Jeſus Chriſt, nor his Holy Apoſtles, except two of them in the New Teſtament, any otherwiſe than their forbidding of thoſe Evils in general terms muſt have a natural reference to the particulars that are found in the Old Teſtamant and included as branches of the moral law: We may then as fairly conclude, that the ſeventh Commandment, and conſequently the other nine, are of themſelves binding to us as well as that thoſe explicatory precepts or moral branches deduced from them ſhould be ſtill in force, without their particular Confirmation in the New Teſtament.

See the aforeſaid Baptiſts (and the other two) Confeſ. of Faith, where inceſtous Marriages are aſſerted to be unlawful, and forbidden in *Levit.* 18. thô we find in the N. Teſtament, only two of thoſe inceſtous Marriages in *Levit.* 18. to be forbidden. Matth. 14.3,4. and 1 Cor. 5.1.

3. The ten Commandments are of themſelves binding to us: For the Apoſtle ſaith *Rom.* 3. 9. *We have before proved both Jews and Gentiles, that they are all under ſin, viz.* that the *Gentiles* that are not under the Law of Circumciſion, are notwithſtanding under the Works of the Moral Law, written in their Hearts by Nature, and the *Jews* are under the ſame Obligation tranſcribed on Tables of Stone, and in other appendant Moral Precepts given to them by *Moſes*. And the Apoſtle having proved that the *Gentiles* that were without the Law in Tables of ſtone, were under ſin by the Law of Nature, *Chap.* 2. 14, 15, 16. and the *Jews* by the law of Circumciſion, *ver.* 25. does then from Chap. 3. 9. to *ver.* 20. treat of all in general, and concludes that both Jews and Gentiles are all under the Law, *viz.* one and the ſame moral Obligation, that every mouth may be ſtopped, and all the world may become guilty before God. And the Apoſtle farther arguing,

guing both of the Jews and Gentiles, concludeth with these words,
Chap. 3. 29, 30, 31. *Do we then make void the Law through faith? God forbid: yea we establish the Law.* And so doth the Apostle *James*, who wrote to his Brethren the Jews, that had the Faith of Jesus Christ, saying,
James 2. 8, 9. Chap. 2. 1. *If ye fulfil the Royal Law according to the Scripture, Thou shalt love thy Neighbour as thy self, ye do well. But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole Law, and yet offends in one point, he is guilty of all.* From whence I observe, that the believing Jews were still under the Obligation of the Moral Law as a Rule of Holy Life, which of its self, or by its own Authority, is binding under the Gospel; for else if it had been abrogated by the New Testament Ministration, the Apostle would not have cited the Law of *Moses* out of the Old Testament as the Obligation of their Obedience, as the Apostle farther argueth in *Ver.* 11, 12. and exhorteth them so to speak and do, *as they that shall be judged by the Law of liberty*; that is as much as to say, that they should be judged by the Law, under the relief and benefit of the Grace of Christ in the Gospel: So then, if the believing Jews under the Gospel are made Transgressors by the Law of *Moses*, (as the Apostle sheweth) it is a clear Demonstration, that the Law is still of its self binding to them; and it being the same in substance as the Law written in the Heart of Man by Nature, (but in a fairer Copy delivered by the Jews to the Gentile Nations now with the Gospel of Christ in the New Testament) it is also equally binding to us as to the Jews: For if the Jews by Faith in Christ are not brought from under the Obligation of the Moral Law, why then should the same Faith in the Gentiles excuse them from it as a Rule.

4. Moreover, I shall farther add, that while the holy Apostles are throwing down the Types and Shadowy Worship under that legal Dispensation, yet they assert that
1 Tim. 1. 8. *the Law is good if a man use it lawfully, viz.* as a Foundation of our Worship and Obedience to God, and just behaviour towards Man, which thrô Gospel Grace after the measure we have received, is, or ought to be put forth according to the several Moral branches of the Law, and the Divine Precepts and Patterns given to us in the New Testament. And therefore, we find the Holy Apostles, and Gospel Writers often proving and confirming the Moral part of their Doctrine by the Law, as appears in *Ephes.* 6. 1, 2, 3. *Children obey your Parents in the Lord, for this is right. Honour thy Fa-*

Father and Mother, (which is the first Commandment with promise) that it may be well with thee, and thou mayest live long on the earth.

Here the Apostle confirms his Moral Doctrine to the Gentiles by the Authority of the fifth Commandmeut, or first with promise; which plainly shews, that it is of its self binding to us all under the Gospel, and he Moralizeth the Promise by saying *Earth*, instead of *the Land which the Lord thy God giveth thee:* So that the Promise was not only to pertain to the Jews in the Land of *Canaan*, but was perpetually to continue to all the Gentiles: and so we may say in the aforesaid case of every one that killed a Man unawares, who was to flee into the City of Refuge, and continue there until the Death of the High-priest, that thô we have no such High-priest in Gospel days, yet the equity of that Law is still in force: But to return to our present business, we may farther find the Apostle proveth the moral part of his Doctrine from the Commrndments, *Exod.* 20. For in *Rom.* 13. 8, 9, 10. we are exhorted to love one another, *for*, saith he, *Love is the fulfilling of the law*; and he briefly citeth five of the Ten Commandments to confirm the Duty of Love, which comprehendeth them all: And in *Chap.* 7. 7, 12. *What shall we say then? is the law sin? God forbid. Nay, I had not known sin, but by the Law: for I had not known lust, except the law had said, Thou shalt not covet —— Wherefore the law is holy, and the Commandment holy, and just, and good.* Therefore surely this Moral Precept in particular, and others in general mentioned by the Apostle, are of themselves binding to us as a Rule of Holy life; for whatsoever Law is morally holy, just and good, as this particular precept is, by which the Apostle came to the knowledge of Sin, it is perpetually and universally binding to all Men, who have the substance of it written in their Hearts by Nature: So that from the Apostles making use of the Authority of the Moral Law of *Moses*, to confirm his Doctrine, and from the Commendations of it in the New Testament, it clearly appears to be in force unto all Men now under the Gospel. And seeing the fourth Commandment in particular is delivered in such moral Terms, as doth not of its self bind us to the observation of the Sabbath after the Jewish Pattern, *from Evening to Evening*, any more than after our Christian pattern from Morning to Morning, which does answer that Very Precept, as well as theirs did from that single Law; we have then no reason to exclude the fourth Commandment

Numb. 35. 25.

Rom. 2. 14, 15.

Matth. 5. 19.
James 2. 8.
Chap. 4. 11.
1 Joh. 3. 4.

mandment from the reſt of the Decalogue, but to believe it is equally Moral with the other nine, as will appear more patticularly in the next enſuing Section.

SECT. VI.

TO proceed therefore on the fourth Commandment, I ſhall here recite *Exod.* 20. 9, 10, 11. *Six days ſhalt thou labour, and do all thy work; but the ſeventh day is the Sabbath of the Lord thy God, in it thou ſhalt not do any work — For in ſix days the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the ſeventh day: wherefore the Lord bleſſed the Sabbath day, and hallowed it.*

1. That this Commandment is morally binding to both Jews and Gentiles, is evident, becauſe it is in ſubſtance the ſame with God's ſanctifying the ſeventh day for Man, *Gen.* 2. And if the Sabbath be not from thence perpetually binding to all Nations, but reſtrained to the poſterity of the Jews, then by the ſame Rule the Gentiles had no intereſt in the promiſe of the Womans Seed, or the *Meſſias*, that ſhould bruiſe the Serpents Head, as then made to our firſt Parents; and therefore, as I believe, it will be granted by all Chriſtians, that the Gentiles as well as the Jews had an intereſt in the firſt promiſe as then made, *viz.* in the Original diſcovery of the *Meſſias*, as well as in thoſe after promiſes that are the fruits and effects of it: So in like manner we have alſo ground to believe, that the firſt ſanctifying of the Sabbath-day, was from thence (and is alſo from the fourth Commandment) morally binding of its ſelf to both Jews and Gentiles; for if we queſtion the one, we may alſo doubt of the other.

Gen. 3. 15.

2. The End of the fourth Commandment ſheweth it to be a Moral Precept, for a time of reſt is naturally moral, and by the example of God and his ſanctifying the ſeventh day to every ſix working days, it is alſo become morally and perpetually binding for all Men to keep the ſeventh day Sabbath, as a boundary to neither more nor leſs than ſix working days together; and therefore for any to deny the ſame in the fourth Commandment, is in effect to deny the World their fixed Sabbath; for thô the Goſpel firſt-day Sabbath hath a new Sanctity, yet it is founded on the old Law, and Gods ſanctifying of the ſeventh day for Man from the beginning; or elſe it is left very dubious, whether

ther we are bound to keep any fixed day of Reſt at all; but as there is the ſame Moral reaſon for a Sabbath as was before, ſo we have reaſon to conclude, that the ſame Law in the fourth Commandment is morally binding to us all.

3. I ſhall offer ſome Reaſons, for ſatisfaction wherefore I believe the Lord was pleaſed to ſanctifie the Sabbath, and to deliver the fourth Command to obſerve it under the name of the *ſeventh day*, rather than of *the firſt* day Sabbath. And

1. Becauſe althô Man abſtained from work on the firſt day after he was compleatly formed, yet ſeeing God gave the Sanctity to the Day, for a Memorial of his Creation, and for Man to worſhip him, there was reaſon that the day ſhould anſwer the memorial of his finiſhing of, and ceaſing from the work of Creation, rather than of *Adams* ſolemn entring upon his ſubordinate Dominion under God, *viz.* in Honour to the Creator rather than to the Creature.

2. Thô *Adam* reſted, or rather abſtained from Work on God's Sabbath before he had paſſed ſix working days, that he might perform his moral Worſhip to God, (before he dreſſed the Garden, or meddled in his own Affairs) and praiſe him for the Lordſhip he had received over the Creatures which God had made; and ſo with reſpect to the chief Moral end for which the Sabbath was firſt made for Man, it might have properly been called the firſt day Sabbath throughout all Generations; yet ſeeing God had alſo deſigned the Sabbath to be a figure of a greater reſt, (in the ſeventh thouſand years of the World, as it is believed by many Chriſtians) it therefore could not have been ſo glorious a Type, if it had been delivered to us under the name of the Firſt day: So that the Sabbath-day was appointed in the name of the ſeventh day, not to deny *Adam*'s Moral Obedience, in keeping his firſt day Sabbath, before his ſix working days, to be a pattern to his poſterity, or that *Adams* firſt Sabbath could not properly be called afterwards ſucceſſively Mans firſt days Sabbath, but becauſe the ſeventh day of God's Reſt, and ſo conſidered, as after Mans ſix working days did better ſuit the Memorial of God's Creation and Reſt, and the Typical uſes of the Sabbath day. Heb. 4. 3. 10. Rev. 20. 4, 5, 7.

3. The Sabbath was commanded in the Name of the ſeventh day and not of the firſt, becauſe tho God abſtained from Work before the Creation, yet it could not be ſaid he Reſted, Ceaſed or Abſtained from Work a day before a Day was made, or there

was time meaſured by a day. So that the neceſſity of Nature placed Gods Sabbath after his Creation days, but there was not the like neceſſity that *Adam* ſhould have his Sabbath before his ſix working days; and therefore ſeeing that God ſanctified the ſeventh day, on which he ceaſed from his Works of Creation with reſpect to Man, that Man ſhould abſtain from his Work to Worſhip him, and not becauſe that God himſelf had need of reſt (for he fainteth not, nor is weary, neither is the moſt high changeable or ſubject to accidents in his Nature.) Then the ſeventh-day Sabbath bore this Name from the Neceſſity of Nature in Gods Example of meaſuring time, more than from its proper Nature, immediate End and principal Uſe to Man, for in all theſe reſpects, *Adams* firſt Sabbath was his firſt days Sabbath.

Mal. 3. 6.
Iſai. 40. 28.
Heb. 13. 8.

4. The Sabbath was expreſly ſanctified in *Gen.* 2. 2, 3. and in the fourth Command in theſe Words [*the*] *ſeventh day*, and not [*a*] ſeventh day, to preſerve the conſtant Order of our ſix Working days together, and that men ſhould not chooſe any one day in the Week, and at their own Pleaſures alter the Sabbath to any different day, as to the firſt day in one Week, and the ſecond or third, *&c.* in the Weeks following: ſo as they keep one or a day in ſeven in every Week. Moreover it is not ſaid [*a*] but [*the*] ſeventh-day, to prevent Mens Alteration of it to any other day than what we have a Pattern for in the Holy Scriptures, that as it was to bind *Adam* and others after him, to the Obſervation of [*the*] ſeventh-day ſucceſſively after his firſt days Sabbath without Alteration, ſo it was to oblige *Iſrael* to keep [*the*] ſeventh-day Sabbath ſucceſſively after their firſt Sabbath in the Wilderneſs without a change, and to tye us, that foraſmuch as the Jewiſh ſeventh-day Sabbath is abrogated in the New Teſtament, as you may ſee afterwards in this Treatiſe; and that we have a Pattern left us to obſerve the firſt day of the Jewiſh Week, that from thence we ſhould keep our Chriſtian Sabbath ſucceſſively on [*the*] ſeventh-day, after its firſt taking place by the aboliſhing of the Jewiſh Sabbath in the New Teſtament without Alteration, as *Adam* and the *Iſraelits* did after their firſt days Sabbath, which if the Sabbath in *Gen.* 2. 2, 3. and in the fourth Command had been ſanctified in the expreſs Words of [*a*] ſeventh-day, and not of [*the*] ſeventh-day, it might have occaſioned Doubts and Confuſions about the Obſervation of the afore-

Coloſ. 2. 16, 17

aforeſaid ſeveral Sabbaths, but it being expreſly commanded in theſe Words [*the ſeventh-day*] it does ſignifie the Mind of God ſo clearly, as both to prevent ſuch Confuſions, and yet to preſerve the Moral Law in the Fourth Commandment unviolated under the change that hath been made of the Sabbath.

SECT. VII.

HEre I ſhall prove both from the Holy Scriptures and the Courſe and Neceſſity of Nature, that the Jewiſh ſeventh-day Sabbath is Ceremonial, and not Morally binding to all Nations. And

1. This appeareth, in that it was not only a ſign to *Iſrael*, as our Goſpel Sabbath conſidered, as the ſeventh-day is to us, that *in ſix days the Lord made Heaven and Earth, and on the ſeventh-day he reſted*; but it was alſo a Sign and a Covenant throughout their Generations, that they ſhould remember that *Iſrael* was a Servant in the Land of *Egypt*, and that the Lord their God brought them out thence through a Mighty hand and by a ſtretched out Arm; *Therefore* (ſaith *Moſes*) *the Lord their God commanded them to keep the Sabbath-day.* So then as their Sabbath was a Sign of their deliverance out of *Egypt* (with reſpect to their Beginning and Ending of it, from Evening to Evening, thereby to ſuit their other new days Beginning from their firſt Paſſover Evening, and ſo to keep that deliverance in freſher Memory) it is Ceremonial, and ceaſeth as other Sabbaths and Memorials of that Deliverance have done, by the coming of Jeſus Chriſt. Exod. 31. 13, 14, 15, 16, 17. Deut. 5. 15.

2. The old Jewiſh ſeventh-day Sabbath is proved to be Ceremonial, by the Apoſtles Words, *Col.* 2. 16, 17. *Let no Man therefore judge you in Meat or in Drink, or in reſpect of an Holy-day, ἐν μέρει ἑορτῆς, in part of a Feaſt, or of the New Moon, or of the Sabbath-days: Which are a ſhadow of things to come, but the Body is of Chriſt.* For as the Holy-day or Feaſt-days, New Moon and Sabbaths herein mentioned, muſt be taken for thoſe written by *Moſes* and given to *Iſrael*, becauſe thoſe only (and not the *Heathen* Idolatrous Holy-days) were given of God as Types and Shadows of good things to come, ſo the Sabbath-days there diſtinctly expreſſed from other Holy-days appointed for the Obſervation of *Iſrael*, muſt be taken for their weekly ſeventh-days Sabbath, and the two Verſes plainly comprehends all their Sabbaths

and Holy-days to be but Shadows of Things to come. *But* (ſaith the Text) *the Body is of Chriſt.*

Object. But ſome do ſay, the Word σαββάτων, *of Sabbaths* here ought to be rendred Weeks, as the ſame Greek Word is rendred, *John* 20. 19. *Luke* 24. 1. *Mark* 16. 2. *Matth.* 28. 1.

Anſwer. The Word *Sabbath*, in Greek *Sabbaton*, uſed in thoſe places, is not there tranſlated Week, for any other Reaſon than becauſe it was cuſtomary to call the days of the Week, the days of the Sabbath, as the Greek Word *Sabbaton* properly ſignifies, but in the Text, *Col.* 2. 16. the Word σαββάτων, *of the Sabbaths* (for ſo it is in the Greek, and not *Sabbath-days* as we tranſlate it) is not their joined, as in thoſe other places, to expreſs any particular day of the Week, but ſtands ſingly of its ſelf for *Sabbaths*; and therefore can only be underſtood of the Sabbath-days themſelves, which the Word properly ſignifies, and cannot be otherwiſe underſtood, but at leaſt comprehenſively of the ſeventh-day weekly Sabbath, becauſe other Holy or Feaſt-days are in the ſame verſe expreſly named diſtinctly by themſelves.

So then ſeeing the ſeventh-day Sabbath is included with the New Moon, and other Holy or Feaſt-days, as Shadows of Goſpel things, it was alſo aboliſhed with them; and there is the like Ceremonial Reaſon for it, as there is for thoſe other Holy-days, Feaſts, and New Moon expreſſed with it; it being a Sign of *Iſraëls* Deliverance out of *Egypt*. And conſidering alſo, that the Apoſtle ſaith to the *Galatians* (who after they had been converted from the Idolatry of the *Heathens* to the Chriſtian Faith, deſired to be under the Law, and were turning to thoſe weak and beggerly Elements) *Ye obſerve Days, and Months, and Times, and Years, I am afraid of you, leaſt I have beſtowed upon you labour in Vain.* I do therefore conclude, that the Jewiſh ſeventh-day Sabbath is abrogated with their other Holy-days and Times. For to imagine that our Lord Jeſus, who is faithful over his own Houſe, ſhould by his Apoſtle ſo reprove the Obſervation of the Jewiſh Days and Times in general, and Name their Sabbaths diſtinctly from other Holy-days, and deſcribe them all to be but ſhadows, which are to be done away and changed with the Prieſthood, without one word of Exception in the New Teſtament, to confirm the Jewiſh ſeventh-day Sabbath for our Obſervation; nor to leave us one Example of any Chriſtian Churches Cuſtom to meet on that day, but

Gal. 3. to v. 4. Chap. 4. 3, 4, 5, 9, 10, 11, 21. Chap. 5. 1. to 5. Chap. 6. 12, 13.

Heb. 3. 6.

Heb. 7. 12.

on

on the first Day of the Week, and yet to require us to keep their Sabbath, is groundless and irrational to believe.

3. I come to prove the Jewish seventh-day Sabbath to be Ceremonial, and not Morally binding to all Nations, from the Necessity of Nature, which renders it impracticable in divers Countreys; and in Order therunto, I shall first Premise four things.

1. It was commanded *Israel*, that they should celebrate their Sabbaths *from Evening to Evening*; and if after the Jewish Pattern, the Sabbath must begin and end at Evening in every part of the World, then in some parts of it the Sabbath would begin when it endeth in other places, and so it could not be Gods design to bind all men to keep their Sabbath at one Point of Time prefixed to the Children of *Israel* in the Wilderness, or in the Land of *Canaan*. Lev. 23. 32.

2. The Mosaical seventh-day Sabbath could not be the same Successive seventh-day Sabbath from the Creation, if this were either successively kept before their *Egyptian* Bondage by the Ancient Fathers; or if these Patriarchs began and ended their Days and Weeks successively in the same Order of Time from the Creation. For God was pleased (to the end, as it is believed, that he might more effectually draw his People from the Idolatry of the *Heathen*) to alter the account of the beginning and ending of their days and years in sacred things, to what it was before the *Israelites* were delivered out of *Egypt*, and to what was afterwards observed by them in Civil things, and this appears by the Evidence of divers Authors, and from the Testimony of the Sacred Scriptures. And

1. We find in Scripture, that the account of the beginning and ending of the Year was altered to the *Jews* at their coming out of the Land of *Egypt*, *Exod.* 12. 2, 8. *This Month* (viz. *Abib*) *shall be unto you the beginning of Months: it shall be the first Month of the Year to you*; which Month is partly in our *March* and partly in *April*. Thus their Sacred Year began, but their Civil Year began after their Ingathering of the Fruits of the Feild, for then it is said to be the End of the Year in their seventh Month of *Tisri* or *Ethanim*, partly in our *September* and *October*, for on the tenth day of this Month was the Trumpet blown to begin their fiftieth year of Jubilee. And this Mr. *Ainsworth* noteth on *Gen.* 7. 11. where he saith. "The *second Month*, "to wit, of the Year agreeable in part to that we call *October*. "For the End and Revolution of the Year was about the Month which. Exod. ch. 13. 3, 4. Exod. 23. 16. Chap. 34. 22. Levit. 25. 89.

"which we call *September*, *Exod.* 23. 16. and 34. 22. and ſo the "New Year then began: This was after called the Month of "*Ethanim*, 1 *Kings* 8. 2. where the *Chaldee* paraphraſeth, that "they called it of Old the Firſt Month, but now (ſaith he) it "is the ſeventh month, for the Year changed the beginning of "it Eccleſiaſtically, upon the coming of *Iſrael* out of *Egypt*, ſee "*Exod.* 12. 2. and *Levit.* 23. 39. compared with *Exod.* 23. 16. "And Mr. *Ainſworth* farther ſaith on *Exod.* 12. 2. By Reaſon of "this their going out of *Egypt*, the Year which before began in "*September*, *Exod.* 23. 16. hath his beginning to the Jews Eccle-"ſiaſtically in *Abib*, or *March*; but for the Jubilees, and Civil "Affairs, it began as it had done before, *Levit.* 25. 8, 9, 10. And to this agreeth Mr. *Pool*'s and the *Dutch* Annotations, on *Exod.* 12. 2. And Mr. *Godwyn* in his *Moſes* and *Aaron*, page 85. 86. and Mr. *Charnock* in his Works, *Vol.* 2. page 853. ſaith, "It is pro-"bable that from the Creation the Year began in *September*, the "*Autumnal Equinox*, the Fruit being on the Trees at the Creati-"on; but now God orders the beginning of the Year from the "time of this firſt Paſſeover —— which was in *March*, the Ver-"nal Equinox. Laſtly, Mr. *And. Willet* in his *Hexapla* on *Exod.* 12. 2. ſpeaking of this alteration of the Year, agreeth with o-thers, that the Jews Eccleſiaſtical Year began in their firſt Month called *Abib*, and that their Civil Year began in their ſe-venth Month; yet his Opinion is, that this Sacred Year began in renovation of the former account diſcontinued in *Egypt*, but he citeth *Joſephus*, to whom (ſaith he) conſenteth *Pererius*, *Simler*, that the Hebrews always before this time, held the ſeventh Month to be the firſt Month, as they did afterwards for the computation of Jubilee, and for other Civil Matters. As to *Joſephus*, Mr. *Willet* gives his ſenſe out of his Book, in the Greek, Latin, or ſome other Tongue; for our late Engliſh Tranſlation hath either from a corrupt Copy, or default in the Tranſlator, or Printer, an apparent Error, *viz.* *December* is put inſtead of *September*, or as the Year began before the *Iſraelites* were deliver-ed out of *Egypt*.

2. I find there was alſo an alteration made of the Account of the beginning and ending of their days, to what they were before the *Iſraelites* were delivered out of *Egypt*, or before their Bon-dage.

1. For tho it's ſaid, *Gen.* 1. 2, 3, 5. *That darkneſs was upon the face of the deep —— And God ſaid, Let there be light, and there was light*

light — and the evening and the morning was the first day: Yet from hence there is no sufficient ground to conclude, that the Night was cteated before the day: for Mr. *Chasie* observes, that the Hebrew word signifieth a mixed darkness, neither perfect Day, nor perfect Night; and its rational to believe that those words *In the beginning God created the Heavens and the Earth*, should be taken for God's creating the matter of the Heavens and the Earth before their form. As its said, *The Earth was without form, and void, and darkness* (or gloomines) *was upon the face of the deep:* And then the light and darkness was mixed and confused together; and so if the order of expression of Gods perfecting any piece of the Creation, does carry any precedency in order of time, then the Day-light did Originally go before its Night; but I conceive that neither of them was perfectly formed before the other, for its said, *ver.* 4. that *God divided the light from the darkness*, which plainly sheweth they were mixed together, and that he separated the Day from the Night, that they should no more be mixed and confused together, as they were before, but should be distinctly placed in the two Hemispheres, successively to circulate round the Heavens. So that at the same time when the Light was separated into one Hemisphere, or half part of the Heavens, the Darkness was placed in the other, and therefore neither of them were perfectly formed before the other in time. Its true, *Moses* was under a necessity to set either the Evening, or the Morning, or the Light or Darkness, first in the account of the order of God's Creation, which he wrote after the change of the account of the day: And therefore least he should seem to dislike the Alteration which God had then but newly made, of the beginning and euding of the account of the Natural Day for Sacred things, he named the Evening before the Morning in the History of the Creation. But yet we may plainly see that as the light was put (tho not precreated) before the darkness in the account of the first days Work of Creation; and as its said, *That God made two great lights, the greater light to rule the day, and the lesser light to rule the night — to rule over the day, and over the night, and to divide the light from the darkness:* So the light was counted afterwards for the former part of the Natural Day, which consisteth of a Day-light and its Night, or the revolution of the Sun in twenty four hours time. For,

Mr. *Tho. Chasie* in his Tract on the *Sabbath*, p. 4. saith, The first things God made was day and night, or light and darkness — There was in Nature before, tho not in time, a mixed or confused darkness which *Moses* called חשך which *Arias Montanus* correcting *Pagnin*, translateth and calleth it *Caligo*; it was neither perfect day, nor perfect Night.

Isai. 45. 7.

Gen. 1. 3. 10. 18.

2. We

2. We find that God created the Fowls of the Air on the fifth day, and the Beasts and Cattel, and every creeping thing of the Earth on the sixth day, and made *Adam*, and put him into the Garden of *Eden*, and then brought them to him, that he should give them Names, before that God had caused a deep Sleep to fall upon him, (while he took out one of his Ribs) and formed *Eve*, and brought her unto him: It is therefore rational to believe, seeing it must necessarily take up time to name the Creatures, and that *Adam* could not so well behold them in the Night as in the Day, to distinguish every little Bird, and every Fowl of the Air, and all the Cattel, and every Beast and creeping thing from each other, to give them proper Names, and to know them again by sight, that he was formed in the day-light of that Hemisphere, and that he spent the remaining part of it in that affair, and that his sleep was in the following Night, as the most proper time for it, and then from this foot of account after *Eve* was formed, at the Conclusion of the sixth days work of Creation, both *Adam* and *Eve* first entred on God's seventh and their first day Sabbath at the beginning of the day-light, or morning of the day, to adore and worship God. For as they had no need of the Night to sleep in, for that they were newly made, and fresh in the Strength and Perfection of their Nature, and as it best became our First Parents for the Lordship they received of God over the Creatures which he had made, immediately to Attribute their Worship to him: So it was most proper they should have first the Day-light to behold the Beauty of the Creation, thereby to be excited from the Objects of their Eyes, together with the Light of their Understandings, to glorifie God on the first sanctified Day of his Rest from all his Works. So that it is Rational to believe, that *Adam* began his first First-day Sabbath with the morning or Day-light, and consequently the following working days, and Sabbath-days were all so to begin, and successively to continue to others after him; and according to this, its said [a] in *Gen.* 7. 4. *I will cause it to rain upon the Earth forty days and forty nights:* And so in *Ver.* 12. *Forty days and forty nights. And Moses was in the Mount forty days and forty nights:* Exod. 24. 18. And in *Gen.* 8. 6. *At the end of forty days.* From which last place it is observable, as well as from many other Scriptures, [b] that the Day and Night together, is commonly called Day, which is the most excellent part of that which is called the Natural Day of twenty

Gen. 1. 27, 28.

[a] Exod. 10. 13. Chap. 13. 21. Lev. 8. 35. Deut. 28. 66. Job 26. 10. Jer. 33. 20.

[b] Gen. 8. 10, 12. Chap. 17. 12. Exod. 21. 21. Numb. 14. 34.

ty four hours, and therefore God might alſo give it the precedency, in reſpect to its revolution, with its Night originally unto Man.

3. Leaving what I have already ſaid of the beginning of the Natural Day, to the ſerious Conſideration of thoſe that deſire Information herein, hoping it may be of uſe to them, I proceed to bring in other Scripture Evidence alſo, to prove, that before the *Iſraelites* were delivered ont of *Egypt*, or were in bondage there, the Day-light, and not the Night was counted for the former part of the Natural Day: As *Purchas* tells us, citing *Pliny*, and *Scal.* That the *Babilovians* began their Natural Day of twenty four hours at the riſing of the Sun, the *Egyptian* and Romiſh Prieſts at Midnight. *Ainſworth* and Mr. *Hughes* alſo ſay, that the *Chaldeans* counted the beginning of the Day at Sun riſing. Now as for *Babilon*, in Hebrew *Babel*, the Metropolis of the *Chaldeans*, it was firſt built by *Nimrod*, before *Abraham* and *Lots* time, who were *Chaldeans* born, and it is plain from the Sacred Scriptures, that *Lots* and *Abrahams* Generations reckoned their Natural days after the manner of the *Chaldeans*, to begin with the Day-light, and not the Night, as appears in *Gen.* 19. 33, 34. *And they made their Father drink Wine that night — and the firſt-born went in and lay with her Father; and he perceived not when ſhe lay down, nor when ſhe aroſe. And it came to paſs on the morrow, that the firſt-born ſaid unto the younger, Behold, I lay yeſternight with my Father: let us make him drink Wine this night alſo.* And in *Gen.* 31. 26, 29, 36, 42. *And Laban ſaid to Jacob — the God of your Father ſpake unto me yeſternight — And Jacob anſwered, God hath ſeen my Afflictions, and the labour of my hands, and rebuked thee yeſternight.* The Hebrew word in theſe three places for yeſternight, is אֶמֶשׁ *Emeſh*, *heri*, *ſero*, Yeſterday late in the Evening, *Pagnin. Præterita Nocte*, laſt Night — *Arias Montanus*, *Heſterna Nocte*, Yeſterdaynight. *Buxtorf*, *Leigh. Crit. Robertſon's Lex.* &c. Some add Evening, or Yeſter Evening, which is ſometimes put for the whole Night, as in the Hiſtory of the Creation, the Evening and the Morning is put for the Day and Night, but that the Hebrew word *Emeſh* does properly ſignifie Yeſter-night, is farther evidenced, becauſe the Hebrews have another word for *Yeſterday*, *viz.* תְּמוֹל *Temol*, *Exod.* 5. 14. 1 *Sam.* 20. 27. 2 *Sam.* 15. 20. *Job* 8. 9. *Pſal.* 90. 4. See *Pagnin. Arias Montan. Buxtorf*, *Leigh*, *Crit.* &c. And the Hebrew word עֶרֶב, *Ghnereb*, or *Ereb*, is properly *the Evening*, and betokens

See *Purchas* Pilgrimage, *Page* 118. lib. 2. 77. *Emend. Tem.* lib. 1. *Ainſworth* on Gen. 10. 10. Ezek. 23. 15. Dan. 1. 1, 2. *Ainſ.* Gen. 1. 5. See Mr. *G. Hughes* Analytical Expoſit. of *Geneſis*, on Chap. 1. 9. Gen. 10. 8, 9, 10. Gen. 11. 27, 28, 31.

Gen. 1.

the mixing of Light with Darkneſs after the Sun is ſet: So that the word *Emeſh* ſignifieth, as it is rightly tranſlated in our Engliſh Bibles, and as *Ainſworth* readeth it, *Yeſter-night*, or *Yeſterday-night*, which is the ſame. Moreover, this word in *Gen.* 19. 34. cannot be otherwiſe underſtood, without an apparent wrong to the Sacred Scripture. For it's ſaid, *Ver.* 33. *And they made their Father drink Wine that night, and the firſt-born went in, and lay with her Father*, viz. that ſame Night. —*And it came to paſs on the morrow, that the firſt-born ſaid unto the younger, Behold, I lay yeſternight with my Father; let us make him drink Wine this Night alſo—And they made their Father drink Wine that Night alſo.* Now let it be duely conſidered that the Hebrew word לַיְלָה *Lailah*, which is properly *Night*, is in the Context uſed in thoſe three places, and that the word *Lailah*, *Night*, in *Ver.* 33. does undeniably confirm the word *Emeſh*, in *ver.* 34. to be there put for Yeſternight, and not for Yeſterday, or Yeſterday Evening, becauſe the Hebrew word *Lailah*, *Night*, is uſed in the foregoing Verſe, to expreſs that ſame time, and [*Night*] which is called [*Yeſternight.*] Beſides, the following words, *this Night alſo*, does alſo farther imply, that the word *Emeſh* is put for *Yeſternight*: So that beſide the proper ſignification of the word, the rendring of it according to our common Engliſh Tranſlation, is confirmed with a threefold Evidence, *viz.* 1. That the Hebrew Tongue has other words to expreſs *Yeſterday* and *Evening*. 2. That the following Context does imply that *Emeſh* is put for *Yeſternight*. And 3. That the ſame time called *Yeſternight*, *ver.* 34. is called *Night*, *ver.* 33. So that in *Lots* and *Jacobs* time by the Morrow next following to Yeſternight, it appears the Day-light was counted for the former part of the Natural Day.

See *Ainſw.* on Gen. 1. 5. *Leigh Crit.*

4. This is farther evident, for when at Night they ſpake of the Day-light following, they uſed not to ſay to day, or this Day, but to Morrow, or the Morrow after, *Numb.* 33. 3. *They departed from Rameſes in the firſt month, on the fifteenth day of the firſt month, on the morrow after the Paſſeover*; which was killed on the fourteenth day at Even, and prepared at the going down of the Sun, and was eaten within that Night, and not in the Evening, as our Saviour ſheweth how the Paſſeover was to be kept according to Law; for its ſaid, *In the Evening he cometh with the twelve*: And when the Even was come, he ſat down with them, and as they were eating it, he inſtituted the Holy Supper, as 'tis ſaid, *The ſame Night in which he was betrayed*: According

Exod. 12. 6, 8, 10. Deut. 16. 6. Mark 14. 17. Matth. 26. 20.

Matth. 26. 26. 1 Cor. 11. 23.

cording as it was expreſly commanded that the Paſſeover ſhould be eaten in, or within that Night which belong'd to the fourteenth day, as they reckoned their days for Civil things; for after the Lord had paſſed over the Children of *Iſrael*, and ſmote the firſt-born of *Egypt* at Mid-night, and *Pharaoh* and all his Servants were riſen, and had called *Moſes* and *Aaron*, and bid them and the Children of *Iſrael* with their Flocks and Herds to be gone, and 600000 Footmen, beſides Women and Children could depart, thô they were in ſome readineſs, yet it is rational to believe, it muſts needs be in the next Day-light; and to confirm this, we find they were expeſly commanded that none of them ſhould go out of the Door of his houſe until the Morning, *viz.* of the morrow after the paſſeover Night, called the fifteenth day, and therefore it did neither belong to the Paſſover Night, nor the fourteenth day. But from this Paſſeover, the account of the Natural Day was altered, and by God's Appointment was put back a whole Night, for the Paſſeover was killed and prepared on the fourteenth day at Evening, from whence the firſt day of unleavened Bread began, and the Feaſt continued till the one and twentieth day at Evening, which is juſt ſeven days according to the Commandment, *Exod.* 12. 17, 18, 19. But yet obſerve in *Levit.* 23. 6. and *Numb.* 28. 17. it is ſaid, that on the fifteenth day is the Feaſt of unleavened Bread ſeven days, which to reckon it to begin from the morrow, or next morning after the Paſſeover, as before is ſhewed *Numb.* 33. 3. on account of their Civil days, like as was reckon'd in *Lot* and *Jacob's* time, would come ſhort a whole night of the ſeven days appointed from the fourteenth day at Even till the one and twentieth day at Even: And therefore I ſee no other way to make up the full ſeven days, than to begin their fifteenth Sacred Day, at or after the Evening and end of their Civil or common fourteenth artificial Day of Day-light, which cuts off its following Night belonging to it, and ſo puts that Night to the following Day-light, and thereby maketh a new Sacred fifteenth day of the Night of the Civil fourteenth day, and the Day-light of the Civil fifteenth Day put together; and from thence in an orderly Succeſſion their Sacred time was meaſured for the due obſerving of thoſe Feaſts, Sabbaths, and Holy-days which God commanded the Children of *Iſrael*. But for their Civil Affairs, they ſtill accounted their days from Morning to Morning, as in 1 *Sam.* 19. 10. *And David fled and eſcaped that night.*

Exod. 12. 29, &c. 37, 38. Numb. 1. 1, 2, 45, 46.

Exod. 12. 22.

Saul alſo ſent Meſſengers unto Davids houſe, to watch him, and to ſlay him in the morning: And Michal Davids wife told him ſaying, If thou ſave not thy life to night, to morrow thou ſhalt be ſlain: from which Scripture it plainly appears, that after that night, the nex Morning or Day-light was accounted the Morrow, which was another Day, and not belonging to the Night going before. And to this Mr. *Tho. Godwin* witneſſeth in his Book, called *Moſes* and *Aaron*, page 80. where he tells us, "That "the Jews Natural Day was two-fold: Civil, a working Day, "which was deſtined for Civil Buſineſſes and Works. This "(ſaith he) began at Sun-riſing, and held till the next Sun-"riſing, *Matth.* 28. 1. Or Sacred, a Feſtival, or holy-day, "deſtined for Holy Exerciſes: This began at Sun-ſet, and con-"tinued till the next Sun-ſet. From all which both Sacred and Humane Evidence, I ſhall make this Inference, That if the Patriarchs before and after the Flood, and the Houſe of *Iſrael* ſucceſſively had either kept the ſame preciſe ſeventh day Sabbath from the Creation, or had reckoned the time of their beginning and ending of their Days and Weeks preciſely and ſucceſſively from thence, (althô their Sabbath might not have been duely obſerved in their bondage,) then the Jewiſh Sabbath *from Evening to Evening*, after the Alteration of the account of the day, could not be the preciſe ſucceſſive ſeventh day from the Creation. And ſeeing the Scripture is ſilent in fixing the Jewiſh ſeventh day, or any other Day as that preciſe ſucceſſive ſeventh day, we cannot tell which is the ſame ſucceſſive ſeventh day from the firſt ſeventh day of Reſt which God Sanctified.

3. I premiſe, That if the Reaſons I have given for *Adams* beginning his firſt Sabbath day in the Morning with the Day-light in that Hemiſphere of the Garden of *Eden*, ſhould be counted by our Opponents too weak to draw a concluſion for a pattern to juſtifie us in beginning our Sabbath in the Morning, and any ſhould ſtill hold the keeping of the Sabbath *from Evening to Evening* to be ſucceſſively from the Creation, then we have this to argue againſt their Opinion, That as they have no Scripture for it, ſo the Sun was not made till the fourth day of the Creation; and we know not in what part of that day it was Sun-riſing or Sun-ſetting, or Noon or Mid-night in any Horizon or Hemiſphere, except we acknowledge that *Adam* began his firſt Sabbath with the Morning, and then it follows that a little before the fourth day

day was ended, it was about as much before the beginning of the fifth day with the Morning or Sun-riſing in *Eden*, otherwiſe as it cannot then be known where the ſeventh day of God's Reſt (which had the ſame ſucceſſive proportion of time as the ſix days of Creation) was bounded with the riſing and ſetting of the Sun, but that when God's ſeventh day of Reſt after his ſixth day of Creation began and ended any where, it began and ended every where at the ſame inſtant ſeaſon, and it was no where then any other than the ſeventh day, which began in ſome places at Evening, in others at Morning, in others at Midnight, in others at Noon, and in ſome or other places at all hours of the Day and Night, and the Revolution of the Light and Darkneſs, was the Day which is called Natural, in diſtinction to that which is by ſome called the Artificial Day, or Day-light only. There cannot therefore from the firſt ſeventh day of God's Reſt be any footing of account to meaſure out to us the time of day for the beginning of our Day, nor conſequently for the beginning and ending of our Sabbath-day, for that it is not known to us where the Sun was when that ſeventh day of God's Reſt firſt began, unleſs we give way to what hath been clearly demonſtrated from the Scripture, that the Sun aroſe, or was about riſing then to Paradice; and to believe, as there is reaſon for it, that *Adam* had that whole Day-light ſanctified which preceded the Night of his Sabbath.

4. It is very clear that God did never deſign the Law and Inſtitution of the Sabbath to *Iſrael* in the Wilderneſs, to bind either Jews or Gentiles to the obſervation of the preciſe orderly Succeſſion of their ſeventh day Sabbath, as from the Creation to the end of the World; becauſe we find that God himſelf did afterwards make an interruption of the Natural Order of the account of Time, when the Sun was brought backward ten degrees in the Dial of *Ahaz*, and when it ſtood ſtill in the midſt of Heaven about a whole Day.

1. As to the Suns going backward ten degrees, Mr. *Weems* in his *Chriſtian Synagogue*, has made a draught of *Ahaz* Dial, and explained the matter, telling us that that Day was prolonged twenty two hours, reckoning the ten degrees or diviſions on the Dial to be five hours backward, and then the Suns going forward again, is 5 hours more, with twelve hours, is twenty two hours Day-light in all. Iſai. 38. 8. See his Book, *Page* 157, 158.

2. It is ſaid, *Joſh.* 10. 13. *So the Sun ſtood ſtill in the midſt of Heaven, and haſted not to go down about a whole day.* Now if we duely

duely consider this place, it seems by the Suns standing still in the midst of Heaven, that it stood still in the Meridian, or Noon-tide of *Canaan* about a whole day; and add to the time of its standing still the half, or that part of the Day that was past before, and that followed after, when the Sun moved forwards to its going down, and then that Day or Day-light continued twenty four hours, or was about as long as the Day and Night together: and so if the Jews did reckon all that large Day-light to belong to the preceding Night, then the beginning of their next Sabbath fell later than its usual course about twelve hours time, and if they divided that long Day-light, and put half of it to the former, and half of it to the following Night, then they did thereby alter the beginning of their Natural Day for Sacred things, and reckon that last twelve hours of Day-light for the former part of the Day belonging to the following Night, but such a succession of days for Sacred things, was against the Command of God for the Time and Order of beginning and ending all their Sabbaths and Holy-days. But instead of these, if any should yet say, That when the Sun had continued in their Hemisphere about twenty four hours time, the Natural Course of the Night being altered, and its time spent by the long duration of that Day, God was pleased in an instant either to pass the Sun thrô their Antipode Hemisphere, or suddenly to turn it backward, and make it Sun-rising to the *Israelites* in the Land of *Canaan*.

I Answer, That if thus it was, that in an instant the Sun was passed through their Horizon, and the Antipode Hemisphere, then they reckoned the first twelve hours of that long Day-light of twenty four hours for one Artificial Day, or Day-light, and the last twelve hours Day instead of Night, adding one to its preceding Night, and the other instead of a Night to the following Day-light, and so did bring their days into their former course again. But as this would have been a greater Miracle than the former, which was only a stop to the Course of Nature for a time, so there is reason to believe that if it had been so, the Holy Ghost would have recorded it in the Scripture, and *Josephus* would not have omitted the Notice of it in his History, where he speaks of this larger Day than ordinary. And as to the last, if the Sun had been suddenly turned backward to make it Sun-rising in the Land of *Canaan*, then it could not have been so properly said, that *the Sun hasted not to go down about a whole day:* For if the Sun had been suddenly put backward from its place of setting to its place

place of riſing, then the Sun had only haſted from its ſtanding ſtill to the place of its going down, and went not down, till a day-light and a halfs-time after it ſtood ſtill in the midſt of Heaven, contrary to the plain meaning of the Text. And if we ſay the Sun was turned backwards from the place it ſtood ſtill, or from thence was paſſed in an inſtant through their Antipode Hemiſphere to its place of riſing, or which ever way we reckon from that time the Account of the natural courſe of the Day and Night to ſettle; the *Jews* could not poſſibly fall into their due Order of Time again, as ſucceſſively from their former Cuſtom to begin their Sabbaths at Even, according to the Law, unleſs it were ſettled by a greater Miracle than the ſtanding ſtill of the Sun. But if we reckon, as there is the greateſt Reaſon for it, and it is moſt natural and fairly implyed in the Text, that after the Sun had ſtood ſtill about a whole day, or twelve hours, it then continued its natural courſe to go down, and add to it the ten hours of the Suns going backward and returning in the Dial of *Ahaz* (which twenty two hours together being computed after the Jewiſh Cuſtom of ſome of their Days-light or Artificial-days, may make a full day and nights time) and then the Jewiſh Sabbath fell later than its former preciſe Order of Succeſſion, by near or full a whole days time. So that their weekly ſeventh-day Sabbath after theſe Alterations of days had but about two hours (poſſibly no time at all) in the time, which by an orderly Succeſſion ſhould have been their Sabbath, and the other twenty two hours (and poſſibly their whole Sabbath-day) was in the Time, if it had not been ſo interrupted of the firſt day of their Week, by an orderly Succeſſion from their firſt Sabbath in the Wilderneſs. And therefore it is apparent, that neither the Moral Law nor the Ceremonial Precept for their Sabbath, was deſigned to bind us to the Obſervation of the preciſe ſucceſſive ſeventh-day from the Creation; for if it had, God would never have ſo interrupted the courſe of Nature, and his own Deſign and Inſtitution unto Men.

5. Having premiſed theſe things, I proceed to ſhew, that the courſe of Nature maketh it impoſſible for all Nations to obſerve the ſeventh-day Sabbath after the Jewiſh Pattern.

1. Sir *Jonas Moor* ſaith, that the Government of *Wardhus* is in ſeventy and ſeventy one Degrees. And there they have the continual Preſence of the Sun for many days together in the Summer, [48]. See his Syſtem of the Mathematicks, *Page*

Summer, and in the Winter they are as long without the Sun in their Horiſon or Hemiſphere.

See his Pilgrimage, *Page* 431, 432, 433.

2. *Purchas* gives us a large account of the Northern Parts of the World, and tells us, that the *Samoyeds* about the Banks of *Pechore* are in Subjection to the *Moſcovites*, and that in the Year 1611. *Joſias Logan* wintered at the Town of *Poſtozera*, and there obſerved, that on *December* eleventh he could ſee but the way of the Sun Beams; on the thirteenth the Beams but not the Sun: Which (it's there ſaid) on *Chriſtmas* day he ſaw riſing at *South* and by *Weſt*, and ſetting at *South Weſt* and by *South*, not wholly elevated from the Horiſon, but all the way the nether part of the Sun ſeeming juſt and even with it. Now this Town of *Poſtozera* I find in *Speeds* Maps and Deſcription of the World, to be but juſt over the Artick Circle, which is in about ſixty ſix Degrees and half. So that *Wardhus* before mentioned, being about four Degrees nearer the Pole, has more of the continual Preſence of the Sun in Summer, and is a longer time without it in the Winter. But to return to *Purchas* Hiſtory, he farther tells us, that the *Hollanders* in the Year 1594. ſent to diſcover a way to *Cathay* and *China* by the North-Eaſt, that *William Barentz* was the Chief Pilot for this Diſcovery. The next Year the laſt of *Auguſt*, they had Speech with the *Samoyeds*, who know no God. The Sun (whoſe Preſence they are long deprived of in the Winter, which is recompenſed in their Nightleſs Summer) is worſhipped amongſt them, and when the Sun is declining out of their ſight, the Moon or North-Star is his Receiver or Succeſſor (if you will) in that Tribute of their Devotions. Moreover the aforeſaid Author ſaith, that they (*viz.* the *Hollanders*) learned of certain *Muſcovites*, that the Inhabitants of *Nova Zemla*, had neither Religion, nor Civility preſcribed them by any Law, but worſhipped the Sun, Moon, and North-Star: And that in the Year 1596. there were ſent other two Ships to proſecute this Diſcovery, and after many dreadful Combates with the Ice, and one of the Ships departing from the other, they were forced to Winter in *Nova Zemla*, where they indured a continual Night of many Weeks, wherein neither the Sun nor any of his Courtly Train, the leaſt Rays to be the Harbingers of his deſired Preſence, did preſent themſelves to their Eyes, from the fourth of *November*, till the ſeven and twentieth of *January* they ſaw no Sun. Our Author farther addeth in *Page* 740, 741. That *Henry Hudſon*,

ſon, 1607. diſcovered farther *North* towards the Pole — he found himſelf in eighty Degrees, where they felt it hot, and drank Water to Cool their thirſt, they ſaw Land to eighty two Degrees and farther — It is, ſaith he, colder in ſixty two Degrees, than in nine or ten Degrees more northerly towards the *North-Eaſt* — hence it is, that thoſe parts near (and perhaps under) the Pole are habitable; the continuance of the Suns Preſence in the Summer, Heating and Warming with lively Cheriſhment all Creatures; and in the Winter, by his oblique Motion, leaving ſo long a Twi-light; and the increaſed Light of the Moon, the Suns great and diligent Lieutenant, the brightneſs of the Stars, and whiteneſs of the Snow, not Suffering them to be quite forlorn in darkneſs.

Under the Pole there is but one day and one Night in one whole Year, for it is half a Year Night, and half a Year day together.

Moreover he farther ſaith, in *Page* 743. (ſpeaking of *James Halls* Voyages to *Groenland*) that he found their Winter Houſes built with *Whales*-bone, covered with Earth; and Vaults two-yards deep under the Earth, Square. — Up within the Land, they have a King carried on mens Shoulders. The next Year he ſailed thither the third Time, and in a fourth Voyage 1612. was ſlain there by a Savage. And he tells us in his Margin, that this Voyage was written by *William Boffin*. *Allen Sellows* of *Redriff*, told me (ſaith he) *Hall* was ſlain in ſeventy ſix Degrees. I have given the Reader the larger account of thoſe Northern Parts, that he may receive the fuller Satisfaction, that there are Inhabitants in thoſe Countreys that have ſeveral Weeks of Day together in the Summer, and of Nights together in the Winter: and Mr. *Chaſie* ſaith, "That in places "near either of the Poles, where it is commonly Day-light for ma- "ny days together; from Sun-ſetting to Sun-ſetting in thoſe places "cannot properly be termed a Day, having in it many Revoluti- "ons of the Sun — And in the North of *Ruſſia*, and of the King of "*Denmarks* and — *Swedens* Countreys, where the Sun maketh ma- "ny Revolutions, at ſome ſeaſons of the Year between his Riſing "and Setting, Men cannot count their Week by Horizontal "days, (that is, from Sun-riſing to Sun-riſing, or from Sun- "ſetting to Sun-ſetting) but they do and have counted their "Weeks by Meridional days: Which is the time from Mid-night to Mid-night, or from Noon to Noon with any People. And therefore if the Sabbath muſt be kept *from Evening to Even-ing* in all the World, after the Jewiſh pattern, then in ſome remote Northern parts their Horizontal day *from Evening to*

In *Greenland* (ſaith he) are no People. But *Groen* or *Groon land* is another place.

See his Tract on the *Sabbath*, Page 18. and 24.

See Mr. *Chaſie* Page 79.

Evening in ſome parts of their Year is as long as many of ours, yea many Weeks of our Days muſt paſs before they can keep their ſeventh-day Sabbath, to reckon their days from Evening to Evening, and ſo for great part of their Year they cannot follow the Example of *Iſraels* Sabbath.

Beſides, if the Moral Law be only ſo binding then both Men and Beaſts in ſome part of their Year are the more expoſed to hard bondage, and the Relief and Equity of the Law is not alike to all Nations. And therefore ſeeing the Jewiſh Pattern cannot be binding to all Nations, to begin their Sabbath at one and the ſame preciſe time of Day, nor can univerſally preſerve the equal Reaſon or Equity of the Law, it was not deſigned of God to anſwer the Moral Law.

SECT. VIII.

HEre I come to demonſtrate from Gods firſt appointing the Sabbath to *Iſrael* in the Wilderneſs, that we have no certain Pattern from thence, that all men ſhould Originally and Preciſely have ſix working days before their Sabbath. For

1. We do not find that the Children of *Iſrael* had obſerved their Sabbath from their coming out of *Egypt*, until they gathered Manna. We read nothing of it before, but that when they had gathered twice as much Manna on the ſixth day, all the Rulers of the Congregation came and told *Moſes* (which is a Demonſtration that they were ignorant of the Reaſon, why the People doubled their Portion on the ſixth day.) And *Moſes* ſaid unto them, *This is that which the Lord hath ſaid, To Morrow is the reſt of the Holy Sabbath unto the Lord.* And in *ver.* 25. It is called *a Sabbath unto the Lord.* So that it may be computed, they had more than five Weeks time, beſides what they had in *Egypt* of working days together without a Sabbath, and then their Sabbath when it was firſt commanded them was not their ſeventh-day, after no more than their ſix working days; but may be called their firſt-day Sabbath for ſetting up its Obſervation to *Iſrael* in the Wilderneſs, and herein it did not Anſwer Gods Example of creating the World in ſix days, and reſting on the ſeventh-day which he then ſanctified. And a Confirmation of this may be fairly drawn from Mr. *Bampfields* own Confeſſion, who pleading for the Jewiſh Sabbath, in his Reply to Dr. *Wallis*, pag. 15. ſaith: "That he ſees no "Reaſon,

Exod. 16. 23.

ver. 1. &c.

"Reaſon, why a new *Epocha* from *Exod.* 16. 23, 30. ſhould be "imagined, unleſs it be, becauſe it is ſo plain a Proof of the "*Iſraelites* obſerving the ſeventh-day Sabbath before the Law "of *Sinai*, in Obedience to the Law, *Gen.* 2. 2, 3. — And if "there were no New *Epocha* in *Exod.* 16. then it ſeems agreed "that the ſeventh-day was never altered, and in *Page* 16. he "alſo ſaith: So I think we are thus far ſafe, that from *Gen.* "2. to *Exod.* 20. there was no new *Epocha* of days — there was "no Intermiſſion of the days by chance.

Now tho I differ from Mr. *Bampfield*, having clearly proved that the Account of the days were altered for Eccleſiaſtical Things from the firſt Paſſover, yet I ſhall make ſome uſe of his Words, *viz.* That by his thus aſſerting, there was no new *Epocha Exod.* 16. to alter the Sabbath from the Creation, I conceive he does conſequentially Confirm what I have ſaid, that the ſix days of gathering Manna, was no Pattern to fix ſix working days to go Originally before the Sabbath; for if the *Iſraelites* gathering Manna ſix days and reſting the ſeventh, was no new *Epocha*, notable Event or new Original for ſetting up their ſeventh-day Sabbath; then their ſix days of gathering Manna could not be an *Epocha*, for the fixing of their ſix working days Originally before their Sabbath, for if it be not an *Epocha* to the one it cannot be ſo to the other. And if (as he ſaith) it was no *Epocha* for altering the Sabbath-day, then there was no need of it, as an *Epocha* to direct them to keep the right Sabbath-day; when if it were ſo (as he alſo ſaith) that the *Iſraelites* in *Egypt* were no ſtrangers to it, and that it was not forgotten but well known to them. And ſo it conſequently follows from his Aſſertions, that there was alſo no need of the *Iſraelites* gathering Manna ſix days to be an *Epocha* to fix their ſix working days before their Sabbath.

2. The Reaſon of the fourth Command to keep the ſeventh-day Sabbath is, *For in ſix days the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the ſeventh-day: Wherefore the Lord Bleſſed the Sabbath-day, and Hallowed it.* Now this Reaſon for the Obſervation of the Sabbath on the ſeventh-day, does deſtroy its Moral Limitation to the ſeventh-day appointed to *Iſrael* next after the ſixth day on which they gathered Manna, as a Pattern fixing their ſix working days before their Sabbath; becauſe we are referred by it to the Pattern in the beginning, when Gods ſeventh-day Sabbath was

Mans firſt-day Sabbath, and not to the time of gathering Manna, nor of *Iſraels* coming out of *Egypt*; which laſt appeareth from other places of Scripture to be the Reaſon of the Ceremonial beginning and ending of their Sabbath *from Evening to Evening*. It's true, that ſeventh-day appointed in the Wilderneſs did anſwer the Moral Precept of the fourth Commandment, but yet miſtake me not: It is not found to Anſwer it ſimply, becauſe it was that very ſeventh-day then appointed, or ſimply for that very days-ſake, without regard to their Deliverance out of *Egypt*; and that new Appointment (for if another ſeventh-day had been fixed for their Sabbath, it had anſwered the command as well as that) but becauſe that ſame ſeventh-day was appointed to them a boundary ſucceſſively before and after their ſix working days, nor did this command Morally limit them to keep the ſame preciſe ſeventh-day ſucceſſively from the Creation (for ſuch a Limitation is not in this Precept nor in any other place in the Holy Scriptures) but it tyeth the Sabbath to the ſeventh-day as a boundary to their, or our, or any Nations ſix working days, or to the firſt-day before and after them, which anſwereth the ſame Law.

SECT. IX.

I Shall here Inſtance ſome particular Caſes in the New Teſtament, in which we are referred to the Pattern in our firſt Parents, which may ſerve as Examples to juſtifie our doing the like for the Obſervation of the Sabbath-day, as

1. It is ſaid, in 1 *Tim.* 2. 11, 12, 13. *Let the Woman learn in Silence with all Subjection. But I ſuffer not a Woman to teach, nor to uſurp Authority over the Man, but to be in Silence. For Adam was firſt formed, then Eve. And Adam was not deceived, but the Woman being deceived was in the Tranſgreſſion.* And 1 *Cor.* 14. 34. *Let your Women keep Silence in the Churches: for it is not permitted unto them to ſpeak; but they are commanded to be under Obedience, as alſo ſaith the Law.* In theſe two Scriptures there are two Moral Reaſons given, and one Command mentioned for Womens Subjection unto the Men. 1. Becauſe *Adam* had the Priority of being formed before *Eve*, and he having her Original Humane Subſtance firſt in himſelf, had thereby a natural Precedency to her Free and Voluntary Subjection. But 2. The Woman being firſt deceived and in the Tranſgreſſion, ſhe

ſhe fell thereby under a more abſolute Law of Obedience to her Husband, *Gen.* 3. 16. *Unto the Woman he ſaid — thy deſire ſhall be to thy* (or as it is in our Margin, *Subject to thy*) *Huſband, and he ſhall rule over thee.* Now from hence we may clearly ſee, how the Apoſtle confirms his Doctrine from the Order of Nature in our firſt Parents, and the Inſtitution of God to them; and if theſe are of Moral Uſe and Perpetually binding for our Obedience, then we have Reaſon to believe that Gods ſanctifying the firſt ſeventh-day-Sabbath, and the Order of *Adam* and *Eves* keeping of it before their ſix working days, is alſo of Moral uſe unto us.

2. I ſhall ſhew, that an expreſs Law of *Moſes* is not only Abrogated by the Authority of Jeſus Chriſt, but he juſtifies the doing of it by the Moral Pattern in our firſt Parents, as may be ſeen in *Mark* 10. 2, 3, 4. *And the Phariſees came to him, and asked him, Is it lawful for a Man to put away his Wife? tempting him. And he anſwered and ſaid unto them, What did Moſes command you? and they ſaid, Moſes ſuffered to write a Bill of Divorcement, and to put her away. And Jeſus anſwered and ſaid unto them, For the hardneſs of your Heart, he wrote you this Precept. But from the beginning of the Creation, God made them Male and Female. For this cauſe ſhall a man leave his Father and Mother, and cleave to his Wife; and they twain ſhall be one Fleſh — what therefore God hath joined together, let no man put aſunder. — And he ſaith unto them, whoſoever ſhall put away his Wife* (Matthew ſaith *except it be for Fornication*) *and Marry another, committeth Adultery againſt her.*

1. To prevent any miſtake about this Precept of Divorcement, and to confirm what I may conclude from our Saviours Words before recited, I ſhall conſider the Original Tranſcript of it, in *Deut.* 24. 1. *When a Man hath taken a Wife, and married her, and it come to paſs, that ſhe find no favour in his Eyes, becauſe he hath found ſome uncleanneſs* (in our Margin, it is *matter of Nakedneſs*) *in her; then let him write her a Bill of Divorcement, and give it in her hand, and ſend her out of his Houſe.* And here I ſhall note, that this matter of Uncleanneſs or Nakedneſs, is not to be underſtood of Adultery or Whoredom. For the *Dutch* Annotations ſay, that *the Hebrew Word ſignifieth Nakedneſs or Scandalouſneſs of any thing wherein the Husband taketh diſlike to her, except Whoredom* or Fornication. And Mr. *Ainſworth* ſaith, "It is any thing of Shame or Ignominy, as "the *Greek* tranſlateth a *Shameful* (or *Uncomely*) *thing*; and "he alſo ſaith, that this is thought of ſome not to be meant

"of

"of Adultery, for which ſhe was to dye, if it were proved;
Deut. 22. 22. "but of ſome evil thing in her Conditions or Actions which "diſpleaſed her Husband. So the Phraſe was uſed in *Deut.* "23. 14. for that which was uncleanly and unſeemly.

2. The Sence of our Saviours Words clearly ſhewech, that this Law of Divorcement was deſigned for other Matters than for Whoredom or Fornication; for our Lord [*owning* Moſes *Precept of Sufferance*] to put away their Wives, excepts againſt it, unleſs it be in the Caſe of Fornication; which if it were ſo limited under the Law, then *Moſes* Sufferance was nothing but what our Saviour ſtill alloweth, and Chriſts Prohibition was nothing at all. This being Premiſed, it now follows that our Lord maketh that Adultery under the Goſpel, that was not accounted ſo under the Law. And from the Moral Pattern in *Adam* and *Eve*, he Abrogateth the Uſe and Authority of *Moſes* Precept, for ſuffering Men to put away their Wives for ſmaller Cauſes than Fornication; and if the Pattern in our firſt Parents was of ſuch Moral uſe as to juſtifie our Saviours aboliſhing of a written Precept of *Moſes*, we have then Reaſon alſo to believe that their Example, or the Order of time of their firſt obſerving the Sabbath-day that was ſanctified for them, is of Moral uſe to us, we alſo having the Jewiſh Sabbath Abrogated by Chriſts Authority in the New Teſtament.

SECT. X.

HAving opened and explained the two Foundation Scriptures for our keeping the Sabbath-day, and proved the fourth Commandment to be Morally binding to all Nations; and that the Jewiſh Pattern for the Sabbath is only Judaical and Ceremonial, and alſo that from the *Iſraelites* firſt obſerving their Sabbath in the Wilderneſs, we have no certain Pattern for having ſix working days Originally before our Sabbath: And having given ſome New Teſtament Inſtances of divers Caſes, warranted and reformed by the Pattern in our firſt Parents, to ſhew that their Example of keeping their firſt Sabbath is alſo of Moral uſe to us: I ſhall here ſpeak ſomething farther, to explain the Pattern of *Adams* Sabbath, which I have alreaSee *Page* 24. dy largely ſhewed, began with the Morning Day-light, as our Chriſtian Sabbath doth. And therefore I have only here to add, That it cannot be ſuppoſed, but that ſeeing God reſted

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on the ſeventh day, and ſanctified it for Man, that he alſo reſted, and was not allowed on that ſame day to dreſs the Garden of *Eden*, which was his appointed Work in Innocency: For if *Adam* had liberty to dreſs the Garden on the Day of God's Reſt, and was bound to begin his Sabbath after his ſix working days, or days wherein he might dreſs the Garden preciſely after God's Example, then he did keep his Sabbath on the ſixth day after God's Sabbath, and not on that ſeventh day ſucceſſively, which God had ſanctified: And if he kept no Sabbath till the next ſeventh day after God's ſeventh day of Reſt, then *Adam* had ſeven days in which he might dreſs the Garden before his Sabbath; ſo that *Adam* muſt either have kept another ſeventh day than that preciſe ſucceſſive ſeventh day which God had ſanctified, *viz.* the ſixth day from God's Sabbath, or have ſeven working days before his firſt Sabbath, contrary to God's Example, or elſe begin his Sabbath before his working days; and then it follows, that God's ſeventh day Sabbath after his ſix days of Creation, was Man's Firſt day Sabbath before his ſix working days, and after them the ſame ſucceſſive ſeventh day next following God's ſeventh day Sabbath, was alſo Man's ſeventh day Sabbath too. And ſo the ſanctifying of the ſeventh day in *Gen.* 2. and accordingly in the Moral Law, which was afterwards given forth to *Iſrael*, was anſwered under the Name either of the firſt or ſeventh day Sabbath.

Gen. 2. 3, 15, 18. Mark 2. 27.

And farther to explain this Matter, God's ſeventh day Reſt after his ſix Creation days, was not deſigned for a Pattern to Man, that he ſhould alſo have firſt ſix working days before he kept his Sabbath, for then God would either have Created *Adam* with ſome other things in the beginning of his firſt days Work, and have put him in a Capacity to do ſome buſineſs the ſix Creation days, and then to reſt the ſeventh day on which God reſted, or elſe ſome other way have ordered ſix working days Originally for Man before his Sabbath; but ſeeing it was otherwiſe, it therefore followeth, that God's ſeventh day Sabbath was only a Pattern for Mans dividing and counting his time, and for bounding his ſix working days, that he ſhould not have more working days until a Sabbath, nor be at Liberty, ſo often as he pleaſeth to make any one day in ſeven his weekly Sabbath, *viz.* to reſt on the ſeventh day in one week, and on the ſixth, fifth, fourth, third, ſecond, or firſt day in the next week after, which would have tended to confuſion: but that Man ſhould have ſix working days together, and no more, bounded

bounded before and after with a Sabbath, as it was in *Adams* Pattern. And thus our Gospel first-day Sabbath answereth the design of God in sanctifying and commanding the observation of the seventh day, because it is a boundary before and after to our six working days.

Moreover, As I shewed before, it could not be said that God rested [*a*] or *the day*, or on [*the first*] day before the Creation, or time was measured by a Day, and therefore the necessity of the Order of Nature placed God's Sabbath after his six Creation days, but there was not the like necessity that the same day of Rest which was also made *Adams* Sabbath, should be before his six working days: So that it was fixed by the Lord in the Original Order of *Adam* and *Eves* time, that we should have such a Pattern, that not only answereth the principal End of a Sabbath, but all Ends, and suiteth with the alteration of it, and with God's Example too as after *Adams* six working days. And thô *Adam*'s First-day of Rest, or abstinence from his own Business was on God's seventh day Sabbath; yet seeing that Man's Original Sabbath was not appointed to be kept after God's Example of working six days first before his Sabbath, we have reason to believe that we also are not to follow it farther than we find by the Example of our first Parents, that he designed it should be of use to us. But that *Adams* Pattern was to explain the Mind of God in sanctifying the seventh day, which I believe cannot rationally be denyed, nor that it should be of Moral use to us, to justifie our keeping of the Sabbath after the Gospel Pattern, to answer the design of God in the Moral Precept, and in his first sanctifying of the seventh day against this Exception, that it cannot be said to be Originally introduced by only six working days, after God's Example of making the World, seeing our First Parents did not follow it in this particular.

SECT. XI.

HAving thus far treated on the Sabbath Day, I shall now proceed to shew, that there is a first day to be observed holy under the Gospel, from the Types and Shadows of it under the Law; *for all the Prophets and the Law, prophesied until John*, and was a shadow of heavenly things under the Gospel: And as other things were typed out under the legal Administration, so also the Gospel First-day Sabbath was typed forth under

Heb. 9. 23. Colos. 2. 16, 17

der the Law; as its ſaid, the Feaſt of Tabernacles, and ingathering of the Fruits of the Land ſhall be for ſeven days unto the Lord. *On the firſt day ſhall be an holy Convocation: ye ſhall do no ſervile work therein. Seven days ye ſhall offer an Offering made by fire unto the Lord: on the eighth day ſhall be an holy Convocation unto you, and ye ſhall offer an Offering made by fire unto the Lord; it is a ſolemn aſſembly, and ye ſhall do no ſervile work therein —on the firſt day ſhall be a Sabbath, and on the eighth day ſhall be a Sabbath, —ye ſhall bring a ſheaf of the firſt-fruits of your harveſt —And ye ſhall count unto you from the morrow after the Sabbath, from the day that ye brought the ſheaf of the wave-offering ſeven Sabbaths ſhall be compleat; even unto the morrow after the ſeventh Sabbath ſhall ye number fifty days, and ye ſhall offer a new meat-offering unto the Lord —and ye ſhall proclaim on the ſelf-ſame day, that it may be an holy Convocation unto you: ye ſhall do no ſervile work therein. —Six years thou ſhalt ſow thy Field, and —prune thy Vineyard, —But in the ſeventh year ſhall be a Sabbath of reſt unto the Land— and thou ſhalt number ſeven Sabbaths of years unto the— forty and nine years then ſhalt thou cauſe the Trumpet of the Jubilee to ſound —and ye ſhall hallow the fiftieth year, and proclaim liberty throughout all the Land unto all the Inhabitants thereof —ye ſhall not ſow, neither reap— it ſhall be holy unto you.* That ſome of theſe days were appointed as Memorials of *Iſraels* coming out of *Egypt*, is plainly ſhewed in the Scriptures, and of the Jubilee, beſides what is expreſſed of it: Some have thought, that it was a Memorial of their reſt and firſt ſettlement in the Land of *Canaan*, but yet I conceive there was a farther meaning in them, *viz.* as Types and Shadows of Goſpel things: For the ſeventh day Sabbath, thô it was firſt appointed for a Moral End, and to preſerve the Memorial of God's making the World in ſix days, and reſting on the ſeventh, and was alſo afterwards a ſign of *Iſraels* deliverance out of *Egypt*, yet we find the Apoſtle makes a farther uſe of it as the Foundation Type, from whence he proveth there remaineth a Reſt to the People of God, which to anſwer the Types and the Apoſtles reaſoning in this Scripture, is taken for the ſeventh thouſand years of the World. So then to follow this inſtance, we may thus argue, that thoſe ſolemn Convocations on the legal firſt and eighth day, and their fiftieth day, which if you mind the Text was a firſt day Sabbath, next enſuing one of their legal Sabbaths; a plain and clear Type of our Goſpel firſt-day Sabbath, that ſhould commence next after one of their Jewiſh

Levit. 23. 34. to 40. Ver. 10. 15. 16, 21. Levit. 25. 3, 4, 8, 9, 10, 11, 12. &c. Exod. 31. 15. 16, 17. Heb. 4. 9. Rev. 20. 4, 5, 7.

Sabbaths: And ſo their fiftieth Year of Jubilee which followed a ſeventh Year Sabbath, may figure to us, that as after ſeven Sabbaths of Weeks they had a firſt days Sabbath, and as after the ſeven Sabbaths of ſeven years, and all thoſe legal and external Bondages of Perſons and Things, there ſhould come a time of releaſe by ſound of Trumpet with a firſt Year Jubilee Sabbath; ſo after all the bondage of the legal Adminiſtration, there ſhould come a time of Goſpel liberty, proclaimed by the Goſpel, with a firſt days Goſpel Sabbath. Thus you ſee how theſe Types and Shadows under the Law does figure out our Goſpel firſt days Sabbath, as far, if not farther than many Types does uſually ſuit with Antitypes: but as they have often exceptions in their parallels, ſo they are not of themſelves poſitive Proofs but illuſtrations of Goſpel things, which ſeeing we have the Examples of the Primitive Chriſtian Churches keeping their Sabbath on the Firſt day following the Jews Seventh-day Sabbath, or on the firſt day of their Week, which does fairly and fully anſwer thoſe Typical Sabbaths under the Law, that are not applicable to any other Scripture obſerved Times under the Goſpel, nor to our Eternal Reſt, for that is not doubted to be a Reſt from Labour, and a time of Liberty; nor can it be typed to us by Time, becauſe it is Eternal, or by an Eighth day. Seeing there is a Time or Day of General Judgment of Wicked Men, between the ſeventh thouſand years of the World as ſome believe, and Eternal Reſt, then ſurely the Typical firſt Days and Years Sabbaths under the Law, does bare the greater Evidence to our firſt day Sabbath under the Goſpel: However, I have no dependance on theſe Shadows for the Juſtification of our Firſt days Sabbath, but on the ſubſtantial Law of God, and *Adams* Pattern anſwering the firſt Sanctification of it, to which I ſhall here add the Example of Chriſts Diſciples, and the Primitive Churches in the New Teſtament.

Rom. 10. 18.

SECT. XII.

HEre I come to demonſtrate the ground we have in the New Teſtament for our keeping the Firſt day of the Week a Sabbath. And

1. I ſhall premiſe, That Chriſt aroſe from the Dead on the Firſt day of the Jewiſh Week, which is frequently called in the Greek Tongue, *The one of the Sabbaths*, after their mode of Speech

Speech agreeing to the custom of the Hebrews, who sometimes set [*one*] for [*first*] as may be seen in *Gen.* 1. 5. Chap. 8. 5. *Numb.* 29. 1. *Dan.* 9. 1. So that we must read the Greek The one of the Sabbaths, for the First day of the Week, as it is translated in our English Bibles, agreeing to the Greek in *Mark* 16. 9. *Now when Jesus was risen early,* πρώτη σαββάτου, *on the first of the Sabbath*, or (as it is in our English) *on the first day of the week.* As *Luke* 18. 12. *I fast twice in the Sabbath*, that is, *twice in the Week.* And the Truth of our Translation is farther confirmed, because it's said, *In the end of the Sabbath, as it began to dawn, towards the first day of the week*, Christ arose from the dead: For he was crucified the day before the Jewish Sabbath, and on the Sabbath its said, the Women which followed Jesus from *Galilee rested according to the Commandment*, and very early on the First day of the Week they came to Christs Sepulchre, and he was risen, which was on the third day after he was Crucified according to the Scriptures. Now it was the Custom and corrupt Tradition of the Jews when the Passeover Sabbath fell on the day before their weekly seventh day Sabbath, they made but one Sabbath, and kept their Passeover on their seventh day Sabbath, as we find they did when Christ was laid in the Grave, and therefore that Sabbath day being a double Sabbath, was called an *High Day.* And the first day after, on which Christ arose from the dead, was no Jewish Sabbath, but only the First day of their Week; for there are two things that do evidently and clearly shew, that *the one of the Sabbaths* in the Greek cannot be taken for any one of the Jewish Sabbath-days, but for the first day of their Week: *First*, Because that seeing Christ arose from the Dead on the next day after the Passeover Sabbath, (as it was then corruptly observed by the Jews) and that the Passeover Feast had but two Sabbaths, *viz.* on the first and seventh day of unleavened Bread, then forasmuch as Christ lay in the Grave their Passeover Sabbath, the Day following on which he arose could not be one of their Passeover Sabbaths. *Secondly*, It cannot be denyed but that Christ did eat the Passeover with his Disciples on the right day according to the Commandment, which after our vulgar speech was on Thursday Night, or in the former part of the Jews sixth day, and on Fryday, or their sixth day, which was according to the Law the first day of their Passeover Sabbath, he was crucified; and there being no other Passeover Sabbath where-

See *Dutch* Annot. on Mat. 28. 1. Luke 24. 1. John 20. 1. See *Dutch* Annot. on Gen. 1 5. and on 1 Cor. 16. 2.

Luke 23. 53, 54. to the end. Chap. 24. 1. &c. Mark 15. 42. John 19. 31. Luke 24. 13, 15, 21. 1 Cor. 15. 4. See Mr. *John Weemse* his Christian Synagogue. *Page* 75, 81. John 19. 14.

Exod. 12. 14. to 19.

wherein the Jews were forbidden to work till the ſeventh day of the Paſſeover Feaſt, it muſt then follow, that the Sabbath on which the Women reſted, as it's ſaid, *according to the Commandment*, being the next day after the firſt true Paſſeover Sabbath, was undeniably the Jews weekly ſeventh day Sabbath, and the day next enſuing called *The one of the Sabbaths*, and the firſt of the Sabbath on which Chriſt aroſe from the dead, muſt of neceſſity be underſtood of the Firſt day of the Jewiſh Week after their ſeventh-day Sabbath, and from thence the Chriſtians obſerve their Firſt day Sabbath wherein they ſolemnly worſhip God.

See his Book Page 68.

And to this I ſhall cite the Confeſſion and Teſtimony of Mr. *Theophilus Brabourn* in his Diſcourſe upon the Sabbath day, wherein he labours to juſtifie the keeping of the ſeventh day, *Saturday* Sabbath, ſaith he, "Remember *Saturday* to keep it holy, *&c.* "Now that Sabbath day was a proper Name of one of their "Week days, is apparent to all, ſince they counted all the o-"ther ſix days of the Week by the Sabbath day; thus the ſe-"venth and laſt day of the Week they (*viz.* the Jews) called "Sabbath-day; the firſt-day of the Week, our Sunday, they "called the firſt of the Sabbath the ſecond day of the "Week, our Monday, they called the ſecond of the Sabbath, "our Tueſday the third of the Sabbath, *&c.* So that the clear Confeſſion of the *Saturday* Sabbatharians themſelves does confirm that which is undeniably manifeſt in the Holy Scriptures, that the firſt of the Sabbath (which is ſo called *Mark* 16. 9. and is the ſame *as one of the Sabbaths*, in the other Evangeliſts, as hath been ſhewed) is the Name of the Firſt day of the Jewiſh Week, as it is alſo owned by Mr. *Bampfield.*

See his Reply Page 28.

2. This Firſt day Sabbath at its firſt founding by the Reſurrection of Chriſt, thô it broke the Order of the Jewiſh working days among the Chriſtians, by taking their firſt day for our Sabbath, and their Sabbath into the Chriſtians ſix working or common days, yet there was no breach of the Moral Law reſpecting the Order of the ſix working days, conſidered as being bounded before and after with a Sabbath, for the Jewiſh Sabbath after their ſix working days being followed with a New Sabbath, made two Sabbaths together, but this neither broke the Order of the ſix working days before the Jewiſh Sabbath, nor of the ſix working days after the Chriſtian Sabbath, nay nor before it; becauſe we muſt ſuppoſe that the Chriſtians at that time kept both the Sabbaths, and did not reckon the Jew-

Luke 23. 56.

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iſh Sabbath, as a common day before the Reſurrection of the Lord. So that at the firſt founding of our Chriſtian Sabbath, it was bounded with ſix Jewiſh working days, and their Sabbath before, and ſix working days with the ſeventh-day of Chriſtian Sabbath after it, and is as much our ſeventh-day Sabbath after our ſix working days, as *Adams* ſeventh-day Sabbath was after his ſix working days; which Sabbath, when it was firſt founded on Gods ſeventh-day of Reſt, was alſo *Adams* firſt-day Sabbath. From whence I obſerve, that the Chriſtians Sabbath conſidered, as both their firſt and ſeventh-day Sabbath, is like as it was in the beginning, to which Chriſt refers us in other things for a Pattern to anſwer the Moral Law, and to make void the Ceremonial Addition to it, as hath been ſhewed: And now ſince the aboliſhing of all Ceremonial Things in the Law of *Moſes*, that we have a Pattern for the Sabbath given to us by the Practice of the Holy Apoſtles and the Primitive Churches in the New Teſtament, appears as followeth.

1. After Chriſt aroſe from the Dead, on the firſt day of the Week, he appeared unto his Diſciples and the eleven Apoſtles, who were gathered together on the ſame day. And after eight days Jeſus appeared again to his Diſciples that were Aſſembled, which was on the next firſt-day, being the eighth day; for it was the cuſtom of the *Hebrews*, after this manner to expreſs this day-week, or this day ſeven-night, as we have an Inſtance in 2 *Chron.* 10. 5, 12. *And he ſaid unto them, come again unto me after three days, and the People departed. So Jeroboam and all the People came to Rehoboam on the third day.* Which Example plainly ſhews, that after three days, was on the third day; and ſo here in the Evangeliſt after eight days, was on the eighth day, or after eight days were come, and not after they were paſt on the ninth day, as it is alſo clearly explained in *Mark* 8. 31. *The Son of Man muſt ſuffer — and be killed, and after three days riſe again.* For Chriſt aroſe from the Dead, not after, but on the third day after he was Crucified. And to this preſent day the *Hollanders* in their Vulgar Diſcourſe, expreſs this day Week after the ſame manner, ſaying Over eight days; ſo that the Diſciples were aſſembled alſo on the ſecond firſt day of the Week after the Reſurrection of our Lord, who appeared to them on that day alſo. Luke 24. 1. 9, 10, 13, 33, 36. John 20. 1. 19. 26.

3. The Apoſtle ordered and appointed the Churches of the *Galatians* and *Corinthians*, to make their Collections for the Saints

1 Cor. 16. 12. Saints on the first day of the Week, which business had no temporary Reason in it to limit the doing of it to that day; and therefore it is a clear Demonstration, that it was the accustomed day of their Assembling together to worship God, and for such Church Affairs; otherwise it's rational to believe the Apostle would have rather left them at Liberty to do it on any day; which Example of this Nature having something of an Institution in it, some have thought it is a sufficient warrant of its self, to justifie our keeping of the first day of the Week a Sabbath.

4. In *Acts* 20. 6, 7, 11. It is said, that *Paul* abode at *Troas* seven days. *And upon the first day of the Week, when the Disciples came together to break Bread, Paul preached unto them, ready to depart on the Morrow, and continued his Speech until Mid-night. — When he therefore was come up again, and had broken Bread, and eaten, and talked a long while, even till break of day, so he departed.*

First, I observe from this Scripture, that *Paul* abode there seven days, in which time we hear nothing of his Preaching or of the Disciples coming together, till on the first day of the Week, which was the last of the seven days; so that *Paul* came thither on the second day of the Week, and tarried till the usual day of their Assembling together, otherwise he need not have straitned himself for time, so as to preach till Mid-night, when he was to depart at break of day; but that it may rationally be concluded, that he could not conveniently see the Church in a full Assembly before their usual appointed Time on the first day of the Week.

Secondly, Then they came together to *break Bread, viz.* to eat the Lords Supper, for so the same Expression is universally understood in *Acts* 2. 42. So that on the first day of the Week, the Church of *Troas* Assembled to hear the Word of God, and to solemnize the Ordinances of Jesus Christ; which pattern together with the Example of his Disciples before mentioned (and the occasion of the change of the Jewish Sabbath) answering the Precept of the Moral Law founded on the first sanctifying of the Sabbath, with the Observation of the first and seventh-day Sabbath by *Adam*, is a sufficient warrant for the keeping of our first-day Sabbath, there being both a Precept and a double Example that justifieth our Observation of it. And this I conceive to be the same day which St. *John* calls the Lords day,

day, as Dr. *Wallis* shews, that we have the more Reason so to presume, because we find it so called by others, very soon after St. *Johns* time — as *Ignatius*, who was not only Contemporary with him, but was a Disciple or Scholar of St. *John* — now *Ignatius* in his Epistle to the *Magnesians*, even according to the genuine Edition published by Bishop *Usher* out of an Ancient Manuscript (not that which is justly suspected to be interpolated) he doth earnestly exhort them not to Judaize, but *to live as Christians, — not any longer observing the Jewish Sabbath, but the Lords day, on which Christ our Life rose again.* It is manifest therefore (saith he, as may be there further seen) that within eight or ten Years after St. *Johns* writing, the Lords day did not signifie the Jewish Sabbath, but the first day of the Week, on which our Saviour rose again; and that it was then observed in contradistinction to the Jewish Sabbath, — he also adds, the evidence of *Justin Martyr*, and farther saith — that *Dominica* or *dies Dominicus* hath been so used, not only by the Ancient Christian Writers, *Ignatius*, *Clement*, *Ireneus*, *Origen*, *Tertullian*, &c. but by the Councils and Church History all along. Now this Historical Testimony of *Ignatius*, &c. that the Lords day was accounted from St. *Johns* time, the first day of the Week, is the more to be regarded; seeing Mr. *Bampfield* in his Reply to the Doctors Book, does not (as I can find) in the least invalidate the Reputation, or any ways deny the Truth of the aforesaid History.

See his Defence of the Christian Sabbath in Answer to Mr. *Thomas Bampfield*, Page 48.

SECT. XIII.

HEre I shall observe, that the first day Sabbath which I have been treating of, is asserted by many Authors to be (as its Heathen Name, *viz.* Sunday, that is still in Vulgar use does witness) the same successive day which the *Gentiles* from great Antiquity have observed as the chief day of their Week in worship to the Sun, as Dr. *Holmes* sheweth how anciently the Sun was worshipped, *Jerem.* 43. 12, 13. *He shall break also the Images of Bethshemesh* (which in our Marginal Notes is translated *the House of the Sun*) *that is in the Land of Egypt; and the Houses of the Gods of the Egyptians shall he burn with Fire.* And *Gen.* 41. 45. *And Pharaoh called Josephs name Zaphnath-Paaneah: and he gave him to Wife Asenath the Daughter of Potipherah Priest of On*; which he translates from the Septuagint, ἱερέως Ἡλιο-πόλεως, *the Priest*

See Dr. *Nath. Holmes* his Essay concerning the Sabbath. Chap. 7. 8, 9.

Prieſt of the City of the Sun. And he citeth divers Authors, as *Jo. Gr. Aſſyr. Monarch. idem Biblian.* to ſhew that *Nimrod* having given to the Sun (his greateſt God) the Name of *Baal*; he afterwards aſſumed that Name to himſelf. And *Belus* giving to their greateſt God, the Sun, the Name of *Jove* (the Contract of *Jehovah*) the ſaid *Belus* afterwards took that Name to himſelf; and was called *Jove Bel.* I ſhall add, that the Sun, and Moon, and the Hoſt of Heaven were worſhipped by the *Gentiles* before *Iſraels* coming out of *Egypt*, as ſeemeth by the ſtrict command given to them, and the Penalty of Death to any Man or Woman that ſhould worſhip the Sun and Moon, *Deut.* 17. 2, 3, &c. Alſo Mr. *Chaſie* proves from divers Authors, that the Heathens did of old Worſhip the Sun, and that the weekly day, to wit, the ſeventh-day of every Week, with the *Gentiles*, which they call the day of the Sun, or Sunday, was the very ſame day which we call the Lords day. Moreover Mr. *Tho. Bampfield* in his Reply to Doctor *Wallis*, page 56, 57. ſaith, That Mr. *Chaſie* tells us, *page* 40. "*That to take* "*off the Iſraelites from this Idolatry*, (viz. of worſhipping the "Sun) *the Lord uſed this means for one, that they ſhould not have* "*the day of the Sun* (that is Sunday) *for the day of his Wor-* "*ſhip, but the day before*, (that is, the Seventh-day) which "(ſaith Mr. *Bampfield*) I think refers to the Time of the ſix-"teenth or twentieth of *Exodus*, which (ſaith he) proves not "only the Obſervation of the ſeventh-day by the *Iſraelites*, but "of Sunday by the *Heathens*, and that very Anciently, and that "continually in the Weekly Circulation of days to this day. —— And Mr. *Chaſie*'s ninth and fifteenth Chapters ſaith Mr. *Bampfield*, I think might give ſatisfaction, that all Nations of Note under Heaven worſhipped the Sun, and that very anciently, as far back at leaſt as the Time of *Moſes*, and that upon Sunday — and that weekly.

Nimrod Gen. 10. 8. was the Father of *Belus*.

See Mr. *Tho. Chaſie* on the Sabbath, *Page* 29.

See Mr. *Tho. Chaſie* on the Sabbath, *Chap.* 15.

Now all the Uſe I intend to make hereof is, that our firſt day Sabbath (according to the Opinion of ſome Perſons, and to what Mr. *Bampfield* approveth of in Mr. *Chaſie*'s Book) ſtands faireſt to be the ſucceſſive ſeventh-day Sabbath from the Creation of the World; as Dr. *Holmes* ſaith, We know that Idolaters were always the Apes (as Divines call them) of true Religion. As becauſe *Abraham* builded an Altar on the Mountain near *Bethel*, and planted a Grove in *Beerſheba*, and prepared all things at Gods command to offer up his Son *Iſaac*: There-

See Dr. *H.* Eſſay on the Sabbath, *Page* 78. 79. 82. Gen. 12. 8. Chap. 13. 4.

Therefore Idolaters planted Groves and worshipped in high Places their Idols, and made their Children to pass through the Fire to them; and therefore (saith he) nothing can be more probable, than that the seventh-day with the ancient Patriarcks, was no other but that which afterwards was the Sunday, or Day of, or to the Sun with the *Assyrians*, and from them was called Sunday by other Nations also. To which I add, that the Astronomers say, the measure of our days, by the Revolutions of the Sun in a whole Years time, differs between five and six hours from the Revolutions of the Stars; which make a day every fourth or Leap Year, and yet that the odd Minutes in which their Measure differs, being short of a day in four Years, loseth near a day in one hundred Years; and we know not which way, or that any one Method of keeping the Account of the Age of the World, has been constantly and successively used from the Creation thereof to this present day; nor how much time we have lost the Knowledge of, for want of the exact Account of the Ages of the first Patriarks, *&c.* unto Months and Days, which are omitted in the Scriptures; so that we cannot tell so much as the precise Year of the Creation of the World; as our Astronomers tell us, that according to Verity is 0000, *viz.* it is not known. And in *Eusebius* we have divers Authors mentioned, that in their Account of the Year of the World when Christ was born, they differ many hundred Years from each other. Yet the precise Succession of Weeks of seven Days and seven Nights bounded with as many Risings and Settings of the Sun are more easily preserved; and from Gods Example of six working days with a Sabbath were observed by *Adam*, who at first had no other measure to mete out his Age and Time, and by *Noah*, and were successively handed down by Tradition to *Laban*, who said to *Jacob*, *fulfil her Week*, and so forwards unto Posterity; and this way the precise Succession of the Sabbath might possibly have been handed down to us from the Creation. But seeing there hath been an Interruption of the orderly course of Nature, and that the Sacred Scriptures do not any ways confirm it to us, nor fix the Jewish Sabbath as that precise successive seventh-day (but rather gives us ground to believe that if the precise Succession of the first seventh-day Sabbath was preserved among the *Gentiles* in Worship to their Idols, or to the Sun before *Israels* Deliverance out of *Egypt*) that seeing

Gen. 21. 33. Chap. 22.

Collected in the Preface to *Eusebius's* Chronicon, *Page* 552. Printed in 1619.

Gen. 8. 10, 12.

Gen. 29. 27, 28.

God to keep thoſe People from the Idolatry of *Egypt* and other Nations, did appoint them a new beginning of their Year, and to begin their days at Evening, which before began in the Morning: I ſay, this rather gives us ground to think, that God did appoint their Sabbath to be kept on a different day alſo, to what it was before: therefore we may from hence perceive, that thô neither the *Jews* nor do I believe the *Chriſtians* can juſtifie their ſeventh or firſt-day Sabbath on this Founda. tion, as being the preciſe ſucceſſive ſeventh-day from the Creation, yet our firſt-day Sabbath ſtandeth faireſt for it.

SECT. XIV.

I Shall here make ſome Compariſons of the Goſpel firſt-day Sabbath, with the Pattern of *Adams* Sabbath; and ſhew the diſparity of the Jewiſh ſeventh-day, and alſo treat of the firſt day Sabbaths beginning in the Morning, with ſome other Matters; and then proceed to Anſwer the chiefeſt Objections I find againſt our keeping the firſt or Lords-day a Sabbath. And

1. Our firſt-day Sabbath better anſwered the Pattern of our firſt Parents keeping their Sabbath, than the Jewiſh Sabbath
Gen. 1. 27, 28. did; for that after *Eve* was compleatly formed about the end of the ſixth Creation day, as *Adam* firſt entred upon his Subordinate Lordſhip, which God had given him over the Creatures which he had made, and on his firſt day in the Earthly *Paradice*, on his firſt-day Sabbath: So our Lord Jeſus, thô his
John 20. 17. Soul was in the Paradiſe of Heaven, when his Body was in the Grave, yet he was not compleatly there in Soul and Body too, till he was raiſed on the firſt-day of his Aſcenſion in our Nature, far above all Principalities and Powers, to take Poſſeſſion of his purchaſed Inheritance and Kingdom to be increaſed without end. So that herein our firſt-day Sabbath did Originally anſwer *Adams* firſt Sabbath, better than the Jewiſh ſeventh-day did in the Wilderneſs.

2. As *Adam* and *Eves* Sabbath was Originally their firſt-day Sabbath, and after their ſix working days their ſeventh-day Sabbath too: So our Goſpel Sabbath is the Image or Likeneſs of it, more than the Jewiſh Sabbath is; for thô their ſeventh-day may be called their firſt-day Sabbath, reſpecting their Original keeping it in the Wilderneſs; yet the Scripture does not ſhew, that it

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was their first-day Sabbath, from so precise an *Epocha* of Time (or notable Event) of their Deliverance out of *Egypt*, as our Gospel Sabbath is from the precise *Epocha* of the Purchase of our Spiritual and Eternal Salvation; from whence it is a more proper first-day Sabbath, and bears a greater likeness to *Adams* Pattern (which had its precise *Epocha* of Time) than the Jewish Sabbath does from its Original. For thô the Jewish Sabbath, was appointed to bare the Memorial of *Israels* Deliverance out of *Egypt*, yet the Scripture does not shew, that it took its Original from the *Epocha* of the Passover, or from the Red Sea; but contrariwise I find, that *Israel came unto the Wilderness of Sin, — on the fifteenth day of the second Month after their departing out of the Land of Egypt*; and the following Words are: *And the whole Congregation of the Children of Israel murmured against Moses and Aaron* (for Bread) — *And the Lord spake unto Moses saying — at Even ye shall eat Flesh, and in the Morning ye shall be filled with Bread:* Now their first Sabbath in the Wilderness was not till the day after their sixth day of gathering Manna, and from this account; if we reckon as the *Jews* did their Lunar Year, according to Mr. *Weemse Progromma* of the *Hebrew* Kalender, that the first Month *Nisan* (or *Abib*) hath thirty days, and then reckoning the fifteenth day of this Month on which they departed out of *Egypt*, unto the fifteenth day of their second Month, and add this day to their six days of gathering Manna with their first Sabbath, it makes together thirty eight days; and so their first Sabbath fell on the third day, after five Weeks time from their departing out of *Egypt*, and took not its Original from that *Epocha*, nor any other precise *Epocha* as a first-day Sabbath; for if any should insist on their gathering Manna six days as an *Epocha* (which I have shewed, was not so for fixing their six working days Precisely and Originally before their Sabbath) it would only render it a seventh-day Sabbath Originally in the Wilderness, and so it could not answer *Adams* Pattern of his first-day Sabbath, nor be like it in its *Epocha* from the perfecting of the first *Adam*, as our first-day Sabbath was from its *Epocha* of the perfecting the second *Adam*.

Exod. 16. 1, 2, 3, 11, 12. ver. 5, 22, 23.

See Mr. *Weemse* Christian Synagogue. *Page* 90.

3. If it should be yet thought (thô there is no Reason for it) that the Jewish Sabbath was originally fixed to the *Israelites* in the Wilderness, as following their six working days: I have this to say, that if so, then *Israel* kept their Sabbath

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See Mr. *Weemse* Christian Synagogue. *Page* 90.

3. If it should be yet thought (thô there is no Reason for it) that the Jewish Sabbath was originally fixed to the *Israelites* in the Wilderness, as following their six working days: I have this to say, that if so, then *Israel* kept their Sabbath

therein (after a Ceremonial Precept) contrary to *Adams* Pattern in keeping his firſt-day Sabbath before his ſix working days; but as for our firſt-day Sabbath, we are juſtified in keeping it by the Example of Chriſts Diſciples and the Primitive Churches, and the more becauſe as it was changed from the Jewiſh Sabbath, it is our firſt-day Sabbath before our ſix working days, and ſo it better agrees with *Adams* Pattern, than the Jewiſh Sabbath then can do.

4. If it ſhould be ſaid (as I acknowledge it may) that the Jewiſh Sabbath may be called their firſt-day Sabbath, reſpecting their firſt obſerving it in the Wilderneſs, as a boundary before and after their ſix working days; and ſo by Imitation does anſwer the Pattern of *Adams* Sabbath: I have this to Anſwer, that yet the Jewiſh Sabbath did not imitate *Adams* Pattern, as our Chriſtian Sabbath doth in beginning it with the Morning Day-light; for the *Jews* began their Sabbath at Even contrary to *Adams* Pattern, as there is Reaſon from Scripture to believe. And if it be objected, that the Pattern of *Adam*, reſpecting the beginning of his Sabbath in the Morning, is not plainly expreſt, but drawn by Inference from the Scripture; but the Jewiſh Pattern is expreſly commanded, and therefore there is better ground of the two to obſerve the Sabbath after the Pattern in the Moſaical Precept. I anſwer,

1. It is not expreſly ſaid, that *Adams* firſt Sabbath was his firſt-days Sabbath. But yet ſeeing Chriſt hath ſaid, the Sabbath was made for Man, and that none can deny, but that *Adam* was bound in Duty to God to obſerve Gods ſeventh-day Sabbath, wherein he reſted from his Works of Creation, then we may inſiſt on the ſufficiency of our Evidence for *Adams* beginning his Sabbath in the Morning; it being ſo rationally inferred, thô it is not in Words expreſſed in the Scriptures.

Mark 2. 27.

2. It hath been ſhewed, how our Lord made void the Moſaical Precept of Divorcement, and juſtified the doing of it by the Moral Pattern in our firſt Parents; tho' it was not by any expreſs Word of God, nor by ſo clear an evidence from *Adam* and *Eves* being one Fleſh, that he nor his Poſterity (but by a ſpecial permiſſion of God) ſhould not put away their Wives, except for Fornication; as there is Reaſon to believe that *Adam* began his Sabbath in the Morning day-light. And therefore, tho' Chriſt might have aboliſhed that Precept without ſetting a Moral Pattern againſt it, yet his juſtifying the

the doing of it from thence, is an Example to be of uſe to us in other Caſes. 2 Tim. 3. 16.

3. We have greater Reaſon to begin our Sabbath in the Morning in every Countrey, where it can be ſo obſerved, after the Pattern of *Adams* Sabbath (and the Reaſon of its change in the New Teſtament) tho' his beginning of it ſo is but inferred from the Scripture, and not expreſſed in it, rather than to begin it after the Jewiſh Precept at Evening; for were this univerſally binding, it could not being a Poſitive Command, accommodate the Neceſſity of Nature, for the different beginning and ending of the Sabbath, as the Pattern in *Adam* and the New Teſtament Example doth. And this I conceive to be one chief Reaſon, that the Jewiſh Sabbath is abrogated, and that we have only the Pattern of *Adams* Sabbath left us, by rational Inference from the Scripture; and the Reaſon of the change of the Sabbath in the New Teſtament, for our beginning of it in the Morning, and that we have not any command fixing of it, as it was to *Iſrael*. For 1. That would have either bound us to the preciſe Point of Time of its beginning in the Land of *Canaan*, and then the Memorial of Chriſts Reſurrection early in the Morning, had not been ſignified by its beginning in other Nations, remote from their Borders; for in ſome places it muſt then begin at Noon, *&c.* and ſo its day-light there had been divided, and the Service of God diſtracted, and our worldly Affairs too much intruding on the meeteſt time for ſolemn Worſhip. Or 2. Such a command to fix the beginning of the Sabbath, would have required it univerſally to begin in the Morning, or at the dawning of the Day, which is inconſiſtent with the courſe of Nature for many Weeks together in ſome Northern Parts of the World. And therefore, that thoſe People ſhould not be obliged by any Law to keep ſuch a Sabbath, which they are not capable conſtantly to obſerve; God was pleaſed to leave only the Moral Precept of the fourth command, founded on his firſt ſanctifying of the Sabbath to be binding to us all; that thoſe Northern People ſhould anſwer it, by beginning their Sabbath with the firſt and ſeventh-day, or proportionable Diviſion of a day, bounding before and after their ſix working days, and allow it the ſame Proportion of Time, and ſhould preſerve the Memorial of the Reſurrection of Chriſt, by obſerving the firſt day of the Week, from, and in Diſtinction to the Jewiſh

ſeventh-

ſeventh-day, as near as they can to Anſwer the Example of the Primitive Churches in the New Teſtament. And that we and all others, that have conſtantly our natural days with Evenings and Mornings twenty four hours long, ſhould anſwer the ſame Moral Law after the Goſpel Pattern, and as preciſely as we can to begin our firſt-days Sabbaths early, or at the dawning of the Morning in every Nation. For if we, and all other ſuch Nations ſhould be tyed ſucceſſively to begin our Sabbath at the very preciſe Point of Time, of the dawning of the firſt-day in *Jeruſalem*, to contemporize with them in the Land of *Canaan*, where our Lord aroſe from the Dead; then they muſt either in other Countries Eaſtward to the Sun from the Land of *Canaan*, begin their Chriſtian Sabbath later in their Day-light, or Weſtward from them ſooner in their Night, than they ſhould in *Judea*; and ſo in the Compaſs of the whole World, Eaſtward or Weſtward, there would be a beginning and ending of the Sabbath near a day and night, differing in their Time of day to the dawning of the day in the Land of *Canaan*; and by this means in ſome parts of the World, the Chriſtian Sabbath would begin at Noon, at Evening, and at all hours of the Day and Night; and ſo except in that very ſpot in and about the Land of *Canaan*, they would loſe its Memorial of Chriſts Reſurrection at the Dawning of the Day. But if other Countries Eaſtward and Weſtward from *Canaan*, begin as they ought their firſt-days Sabbath like them at the ſame time of the day, then they muſt either begin their firſt day ſooner or later than the firſt day began in *Canaan*; and ſo in the Compaſs of the World Eaſtward or Weſtward, it muſt begin and end in all Hours of the Jewiſh ſeventh or ſecond day of the Week, and in ſome place their firſt-day muſt be in the ſame time and contemporize with their ſeventh *, or in ſome place with their ſecond-day † in the Land of *Canaan*. And therefore ſeeing the Sabbath cannot be begun univerſally, both at the preciſe Point of Time and Time of day as it ſhould begin in the Land of *Canaan*, to contemporize with them there: And conſidering that *Adams* Sabbath was not only deſigned for the Moral end of Mans abſtinence from Work, for a time of ſolemn Worſhip to God, but that it had its Memorial of the Creation; and that the Jewiſh ſeventh-day Sabbath afterwards bearing that Memorial, was alſo appointed for Moral Ends, and for a Ceremonial Memorial that rendred it uncapable of being

* † Or within a very ſmall time of it: *viz.* of their ſeventh or ſecond-day.

ing a universal Pattern; and that the Memorial of Christs Purchase of our Spiritual and Eternal Salvation should be preferred before that of *Israels* Deliverance out of *Egypt*, then we ought to observe our Christian Sabbath as much as can be to Answer thereunto the end of its change; which may be done by all Nations (including those Northern People) keeping their first-day Sabbath in Distinction to and from the Jewish seventh day. And as for its beginning early in the Morning or at the dawning of the Day, the Scriptures shew that so it began in *Judea*, Matth. 28. 1. *In the end of the Sabbath, as it began to dawn* (or as *John* 20. 1. *While it was yet dark*, i. e. not light day) *towards the first-day of the Week, came Mary Magdalen, and the other Mary, to see the Sepulchre*, &c. And in *Mark* 16. 2. It's said, *they came unto the Sepulchre at the rising of the Sun*, and *ver.* 9. *Now when Jesus was risen early, the first-day of the Week, he appeared first to Mary Magdalen, — and said unto her, Touch me not: for I am not yet ascended to my Father: but go to my Brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God.* And therefore seeing the Evangelists have Recorded the Time of the dawning and Sun rising of the Day, to the History and Circumstances of Christs Resurrection, and that we find he was then but newly risen, because he had not yet ascended unto the Father when *Mary* first saw him: We have then greater Reason to fix the beginning of our first-day Sabbath in all Nations, where we can, at the dawning of the day expressed in the Scripture, to bare the fuller Memorial of the Resurrection of our Lord, than at any other time of the day. And this we may strengthen from the Example of the *Jews* beginning their Sabbath in the Evening, here in *England* and in other Nations, tho our Evenings here differ, and in other Nations are farther from the precise Time of the Evening in the Land of *Canaan*; and their Reason for it is taken from the Precept of *Moses* which bindeth them to celebrate their Sabbaths *from Evening to Evening*. And therefore seeing God was pleased under the Type of the Gospel Salvation, Church and Sabbath, to require the Memorial of that Deliverance, by beginning their Sabbath in the Evening, as the most proper time to bear its lively remembrance, and that from thence they conclude, it best answereth the express command of God, and his End and Design in fixing the Jewish Sabbath to begin at Evening in the Land of *Canaan*, for them to begin

John 20 17.

Lev. 23. 32. Exod. 12. 18, 19.

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it ſo in other Countries alſo, rather than to begin it at the preciſe Point of time of its beginning in *Canaan*, and differ in the Time of day, then we have Reaſon from the Type and their Example to begin our firſt-day Sabbath, rather at the dawning of the day in all the World, where we can, than at the preciſe Point of Time at a different time of day to contemporize in all places. And whatever the Jewiſh Sabbatharians may invent to ſay from the Neceſſity of the Courſe of Nature in thoſe Northern (or Southern) Parts, againſt the beginning of our firſt-days Sabbath early in the Morning, or at the dawning of the day in all other Parts of the World; the ſame Arguments will equally ſerve againſt the beginning of their Sabbath in the Evening, where it can be ſo obſerved; ſo that they cannot gain the leaſt Advantage by oppoſing us, in beginning our Chriſtian Sabbath early in the Morning, unleſs they can firſt invalid and diſprove the Authority we bring for our keeping the firſt-day it ſelf, that it does not anſwer the Pattern of *Adams* Sabbath, the Moral Law in the fourth Commandment, and the Example of Chriſts Diſciples, and the Primitive Churches, with all the ends of a Sabbath, which is a task too hard for them. And ſeeing the Scriptures ſheweth by the Reſurrection of our Lord, that our Sabbath ſhould begin at the dawning of the firſt-day of the Week, it muſt conſequently not end till the dawning of the ſecond-day. And from the Cuſtom of the Jews to make Preparations for their Sabbath, the preceding Time from twelve a Clock on *Saturday* Night (vulgarly ſo called) till the dawning of the firſt-day, if that time be not ſpent in our Nights reſt, it ſhould be employed to prepare our Minds for the Worſhip and Service of God on the approaching Sabbath day.

Mark 15. 42. Luke 23. 54. See Mr. *Weemſe* Chriſt. Synagogue. *Page* 74. Who tells us the *Jews* had three Preparations to their Sabbath Succeeding each other.

But to proceed, That I may remove any doubts, that may yet ariſe about the uſefulneſs of the Pattern of *Adams* Sabbath to us under the Goſpel, I ſhall add ſomething to demonſtrate how far it is of a Moral Nature: for ſeeing I have forborn to call it a Moral Pattern, becauſe no one Pattern reſpecting the beginning and ending of the Sabbath can be wholly alike univerſally ſo to all Nations; I think it's therefore needful to explain the Moral uſe that is to be made of *Adams* Sabbath, that ſo whatever diff rent Apprehenſions there may be about the uſe of the Word Moral to *Adams* Pattern, the thing it ſelf may be underſtood, and the Controverſie may not be fomented about

about Words, which ſome have made the Subject of much Diſcourſe, when they have not been able to Confute the thing that was plainly intended by them.

1. Therefore as I ſhewed, *Page* 2. that from Gods ſanctifying the ſeventh-day for Man, the Light of *Adams* Nature taught him, that it was moſt meet to divide his time like his Creator; and ſo it became the Moral Duty of Men as Men, to have no more nor leſs than ſix working days to one Sabbath.

2. I have alſo ſhewed the Reaſon we have from Scripture See *Page* 24. to believe, that after *Adams* firſt ſleep in the Night, when the Humane Nature was compleatly formed, and *Eve* was brought to him at the end of the ſixth Creation day, their Sabbath began with the Morning day-light of the ſeventh-day, and the firſt day after the finiſhing of the Creation; which ſeeing the Order of Gods Working and Reſt, and the Original Moral Duty of Man (when the Humane Nature was compleatly formed) to offer the firſt of Time to the Praiſe of his Creator before he ſerved himſelf, did firſt begin the Sabbath with the day-light unto Man; we have then Reaſon to conclude, that ſuch a Sabbath is moſt morally to be obſerved by the World, as no other Sabbath can more univerſally ſuit with the Courſe of Nature in the greateſt part of it. Indeed God can by his Prerogative, and as I have ſhewed, did diſpenſe with the Alteration of the Sabbath from this firſt Pattern by a Law to *Iſrael*, as he did by the Precept of Divorcement diſpenſe with the Moral Pattern in *Adam* and *Eve*, that none ſhould put away his Wife for the cauſes allowed afterwards by a Ceremonial Law; but this we find did not at all deſtroy the Moral Uſe and Binding Quality of the Pattern in our firſt Parents after Chriſt was come, and ſo it is with the firſt Pattern of the Sabbath, which no doubt was binding to others after *Adam*, as preciſely to obſerve the ſame day, as near to the orderly Succeſſion of the ſame time, as could be, according to the allowance of the Courſe of Nature in every Climate wherein they dwelt. It's true, it may be ſaid we cannot keep the Sabbath from our Knowledge, that we obſerve the ſame preciſe Succeſſion and Order of Time as *Adam* did, and others in the firſt Ages did or ſhould do in their ſeveral Countreys. But then as God was pleaſed, inſtead of the firſt-born of the Children of *Iſrael* (which were the Lords) to require and accept Exod. 13. 2, 12, to 16.

Exod. 34. 19, 20. Numb. 3. 41, to the end. Chap. 8. 16, &c. Levit. 27. 25, 26, &c. Chap. 22. 29, 30. Deut. 12. 6.

of the *Levites* for his Service, but ſtill kept up the Memory of his Right by Cauſing afterwards the *Iſraelites* to acknowledge it in paying Redemption Money for their firſt-born of Man, and unclean Beaſts, and did ſtill require the firſt-born of clean Beaſts to be offered to him: So likewiſe the Practice of Chriſts Diſciples and the Primitive Churches, ſhews us, that the firſt of Time from the work of purchaſing our Redemption, bearing the Image of the firſt of *Adams* and *Eves* Time from the Creation, is moſt acceptable to God; and after the aforeſaid Example of Gods Command and Allowance to *Iſrael*, concerning their firſt-born, we ſhould likewiſe offer it as God accepteth of it, inſtead of the ſame preciſe Succeſſion of Time from the Creation in Memorial thereof, and of the purchaſe of Mans Salvation. And it is rational to conclude, that ſeeing the beginning of the day was changed upon the account of the Type, a day might well be changed upon the account of the Antitype. If this in the Figure was reckoned worthy of ſuch Note, that the account of the days beginning from the Creation with the Day-light, muſt give place to the Memorial of *Iſraels* Deliverance out of *Egypt*, ſo as that their days muſt begin at Evening, the ſubſtance of this Figure appearing, might well be the Cauſe of the Change of a Day, and of a Typical Memorial to its Spiritual and Goſpel Memorial in our firſt-days Sabbath.

To cloſe this Matter, ſeeing the Moral Law requireth the ſeventh or firſt-day a boundary to our ſix working days, and that the Precept for the Jewiſh Pattern is abrogated in the New Teſtament, Nature it ſelf alſo taking away its binding quality to all Nations, becauſe it cannot accommodate its neceſſity; how then can we anſwer the fourth Command, ſo well as by keeping ſuch a Sabbath, that every way agreeth with that Moral Precept, that alſo ſuiteth with, and is juſtified by the Morality of *Adams* Sabbath, the end of its change from the Jewiſh ſeventh-day, and the Example of Chriſts Diſciples with the Primitive Churches, which doubtleſs we are bound to follow in Obedience to the fourth Command, as we obſerve their Examples in Obedience to other Precepts: As for inſtance, laying on of Hands, for Confirmation of Elders (or Church Officers) and conſummating their Ordination, is a Divine Rite, which is the Duty of all Compleat and Orderly Goſpel Churches, Authoritatively to Practiſe Ordination of Elders,

ders, being Instituted in *Titus* 1. 5. but yet the manner of compleating this Institution is no otherwise known, nor practised by us (as I can find) but from the Examples of the Apostles and Primitive Churches, *Acts* 14. 23, 26. with *Chap.* 13. 1, 2, 3. *Chap.* 6. 1, to 7.

Objections Answered.

Object. 1. THE Psalmist saith, *He sheweth his Word unto Jacob, his Statutes and his Judgments unto Israel. He hath not dealt so with any Nation: and as for his Judgments they have not known them.* Psal. 147. 19, 20.

Answer: This Scripture is no ways repugnant, to what I have said of the Use and Benefit of the Law of *Moses* to the *Gentiles*. For we find the *Israelites* had continual Wars with the *Heathens* round about them, and the old Inhabitants of *Canaan* were not wholly subdued till *Joab*, *David*'s Servant, took the Castle of *Jebus*, which is *Jerusalem*, or about the latter end of *Davids* days: So that till they had obtained Peace and Rest, and became in Repute and Honour in *Solomons* Reign, it cannot rationally be supposed that any *Gentile* Nation (for the Text excludes not single Persons) had a full and distinct Knowledge of *Moses* Law, with the Statutes and Judgments therein contained. Nay tho' the *Gentiles* had an interest in the Use and Benefit of the Law, and were to seek after the Knowledge of the Oracles of God committed to the *Jews*; yet such was their hatred against them, and love to gross Idolatry, that till about two hundred eighty Years before the Nativity of Christ, *Ptolomy Philadelphus* King of *Egypt*, had caused the Law to be translated into *Greek* by the Seventy two Interpreters, it was never as I can find translated out of the *Hebrew* Tongue. So that as *David* rightly said, that God had not dealt so with any Nation, *viz.* with any other Nation besides *Israel*; so as to shew them his Oracles under a peculiar Obligation in trust for others also, He having designed to pour the Water out of *Jacobs* Buckets; it is likewise also Evident, that no *Gentile* Nation then in *Davids* Time had a full and distinct Knowledge of Gods Laws, tho' respecting the particular Election of God among them, they might by some means or other receive the true and saving Knowledge of the Messias through their converse with the *Jews*. 1 Chron. 11. 4, &c. Chap. 19. 20. See *Josephus* Book 12. Ch. 2. Numb. 24. 7.

Object. 2. Some may say, the Apostle in *Rom.* 14. 5. seemeth to leave the keeping of days to our own Liberty; and also in 2 *Cor.* 3. 7, 8. *Coloss.* 2. 14. he seemeth to abolish the binding quality of the Ten Commandments, as given on Mount *Sinai*, and therefore it is doubtful, whether we are under any Obligation to keep a Sabbath or Day of Rest at all.

Answer, 1. To *Rom.* 14. 5. *One Man esteemeth one day above another: another esteemeth every day alike. Let every Man be fully perswaded in his own Mind.* Whatever some may imagine from this Scripture, yet seeing *Adam* in *Paradice* had his Sabbath, for
Levit. 23. 3. the solemn worship of God, and *Israel* had their Sabbath for the same end, and to rest from their work and labour, there being still the same Moral Use and Necessity of Nature for a Sabbath; there is Reason to believe, that such a day is to be observed as well now, and in after Ages, as it was before. And considering the undeniable Evidence, that hath been given to prove the Decalogue to be Morally binding to us under the Gospel, there is a necessity for the Preservation of the Concord of Holy Writ to give such an Exposition of this Text of Scripture, as will both suit and agree with the Letter of it and the binding quality of other Scriptures to keep a Sabbath-day. To proceed therefore, the Apostle surely would not have singled forth the first-day of the Week (on which the Churches were wont to have their Assemblies) as the propereſt time to make their Collection for the Saints: Nor would the Apostle *John* have called it the *Lords day* (as hath been shewed from History) if it had not been a sanctified day for Holy Use, neither would the Holy Ghost have Recorded the Disciples gathering together on the two first-days after the Resurrection of Christ, nor that the Church of *Troas* came together on the first day of the Week, to solemnize the Gospel Ordinances of Divine Worship, as the only Examples to answer the Moral Law in the fourth Commandment. If the same Spirit of Truth in the Apostle had here designed to make every day alike Common.

2. If the Apostle in this Scripture had so designed, he would not have cited so many Precepts of the Ten Commandments in *Chap.* 13. 9. of the same Epistle, and have said of the rest of them, as binding to the *Romans*, to confirm his Moral Doctrine, That *if there be any other Commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy Neighbour as thy*

thy self. And therefore seeing, he doth so plainly discover the binding quality of the Ten Commandments to the *Gentile* Christians; there is no Reason to conceive, he should dissolve the Obligation of any one of them in the following Chapter; considering that the Liberty there mentioned of esteeming or not esteeming of Days, is not there referred or applyed, as having Relation to the Moral Observation of the fourth Command.

3. The Apostle would not have abolished (as hath been shewed) the Jewish Feasts, Holy days and Sabbaths, *Colos.* 2. 16, 17. nor have said to the *Galatians*, *Ye observe Days, and Months, and Times, and Years. I am afraid of you, least I have bestowed upon you labour in Vain.* If he or any other by Christs Authority, had given absolute Liberty for Christians to observe the Jewish Holy days. And therefore the sence of this Text, which is freest from all Exceptions; is, That the Apostle neither giveth us Liberty to sleight the Observation of the seventh-day required of us in the fourth Commandment, as the Bond of the Gospel Pattern; nor yet doth give us absolute Liberty to observe the Jewish seventh-day Sabbath, and their other Holy-days; but he is teaching us, how we should bear with one another in indifferent Matters, as the eating of Herbs, and esteeming of Jewish days: That in Case a Brother should be so weak as that after he is converted from the Jewish Religion to the Christian Faith, he should still retain some esteem of their Holy days, yet being found in all the Essential Principles to Salvation, and in the constituted Order of a Regular Gospel Church, his Communion is not to be refused; but here let the Reader well observe, that my meaning is not, that any Church should receive such a Christian into full Communion with them at the Lords Table, that holdeth and maketh our first-day Sabbath only as a common day to him (for this in the Judgment of a Church according to Scripture Rule, bringeth him under the guilt of Sin, and the Church should not partake of it, by their holding such full Communion with him.) But the Apostle means, that in Case a Converted *Jew* as he is there treating of, such a one as maketh a difference between Meats to be Clean and Unclean, if he should still esteem some of their Holy days, yet if he also keepeth the first-day Sabbath Holy unto the Lord, the Church in such a Case should be tender of grieving his weak Conscience, by Continual and Uncharitable Disputations with him about the Matter

Gal. 4. 10.

Ver. 1.

Ver. 14. 15.

Matter wherein he is not clearly enlightned, ſo as to give him an occaſion to ſtumble and fall at the Offence. For ſeeing he Gal. 4. 13, 15, 20, 21, 23. Conſcientiouſly keepeth Holy the firſt-day Sabbath, for his retaining an eſteem for ſome Jewiſh Holy days, (ſo they be kept to the Lord in Chriſtian Worſhip and not for Jewiſh Sacrifices or ſuch things which betoken Chriſts not being yet come and fully exhibited in the Fleſh) we are not to deny Communion at the Lords Table with ſuch a Brother, ſeeing he neither obſerveth the Jewiſh days to uphold their worſhip, contrary to the Prohibition of Legal Ceremonies under the Goſpel Diſpenſation, nor can any ways be charged with diſorders in Ordinances, or in Matters Eſſentially pertaining to the Regular Conſtitution of a Goſpel Church. And that this is the Mind of Chriſt in the Text appeareth in two things, (1.) Becauſe the Apoſtle joineth this Liberty of Regarding, or not Regarding of days with Eating or not Eating of Meats, as things of a like indifferent Nature; but the Keeping or not Keeping of the Weekly Sabbath, hath been fully proved to be no indifferent thing, but an abſolute Duty; and therefore it is none of the Subject Matter included in the Apoſtles Words. (2.) He intended to give no Liberty to obſerve the Jewiſh days for Legal Ceremonial Worſhip; for this under the Goſpel would not be counted a keeping of a day to the Lord, but not a keeping of it to him; and ſo as the Apoſtle argueth, it is not a keeping of a day at all. And thus having opened this Scripture, and given the ſence of the Apoſtles Words in Reconciliation to the Authority of other Places, that are binding to us for the Obſervation of the Sabbath day, I ſhall leave it to the ſerious Conſideration of the Impartial Reader.

Anſwer 2. To the Objection from 2 *Cor.* 3. 7. where the Apoſtle ſaith, *But if the Miniſtration of Death, written and engraven in Stones was glorious, ſo that the Children of Iſrael could not ſtedfaſtly behold the Face of Moſes, for the Glory of his Countenance, which Glory was to be done away, how ſhall not the Miniſtration of the Spirit be rather Glorious.* In Anſwer to this Scripture, I ſhall Note, that in the preceding and following Verſes, the Apoſtle is ſignifying the different and exceeding Glory of the Miniſtration of the quickening Spirit in the Goſpel, to the Miniſtration of Death in the Law; and he telleth us, that the Glory of the Miniſtration of Death, had no Glory in reſpect to the Miniſtration of Righteouſneſs that excelleth it

in

in Glory: So that, that which was to be done away, does not appear to be the binding quality of the Ten Commandments, as a Rule of Holy Life or the Commandments themselves, but the Renown of their glorious manner of Ministration to *Israel*, (which is incomparable to the Revelation of the Grace of God in the Gospel) with their power of final Condemnation, to those that lay hold of, and have an Interest in the Ministration of Righteousness by Jesus Christ.

Answer 3. To the Objection, from *Coloss.* 2. 14. *Blotting out the hand-writing of Ordinances, that was against us, which was contrary to us, and took it out of the way, nailing it to his Cross*: Here some may also think, the Apostle hath abolished the binding quality of the Ten Commandments: but it otherwise appeareth from the Reasons following. And

1. I shall here recite the *Dutch* Annotations on this Scripture: say they, 'Having blotted out, [that is, dashed through and expunged, or wholly razed out, as we speak] *the hand-writing* 'which was against us, [the Greek word *Cheirographon*,] i. e. 'Hand-writing, some do take here for a Writing written with 'Gods own hand in Tables of Stone, as the Law of the Ten 'Commandments was, *Exod.* 34. 1. and this is by them under-'stood of the Moral Law, or of the Ten Commandments, which 'are said *to be against us*, in respect of their strict requiring of 'perfect Obedience; or in default thereof, by Reason of its 'Curse, which Christ hath born for us on the Cross, and deli-'vered us from it, *Gal.* 3. 10, 13. But seeing the Apostle here 'properly sets himself against the Observation of Circumcision 'and other Ceremonies, therefore this *Hand-writing* is here to 'be understood of the Law of the Ceremonies of the old Te-'stament, which are called, *an Hand-writing that was against us*, 'because the same were as an Engagement or Bond of Debt, 'whereby indeed Men daily acknowledge their Trespasses and 'Debts before God, but notwithstanding were never discharged 'by the outward Performance of the same, as *Paul* declares, 'Heb. 10. 1. As this Word *Cheirographon* or Hand-writing is al-'so taken in the Greek Text, *Tob.* 5. 3. and 9. 3. This appears 'also by comparing this place with *Eph.* 2. 14, 15. where this 'Word *Hand-writing in Institutions*, is called *the Law of Command-'ments in Institutions*, which Word *Dogmasi*, i. e. Ordinances or 'Institutions, is no where in Gods Word used for the Law of 'the Ten Commandments, nor yet the Word *Dogmatizes*, the

'Ver-

'*Ver.* 20. And that which is there added by *Paul* proves this 'alſo clearly. For the Moral Law, properly, maketh no Enmi- 'ty betwixt *Jews* and *Gentiles*, ſeeing that is alſo written in 'Nature, *Rom.* 2. 14. but it is only the Ceremonial Law, by which 'this Difference and Enmity betwixt theſe Nations is occaſioned 'as is noted there. Neither can it be well ſaid of the Moral 'Law, *That Chriſt hath taken it away by his Death*, to free us 'wholly from the Obſervation thereof, as *Pauls* intent here is 'to prove. For althô we are by Chriſt delivered from the 'Curſe and Rigid Obſervation of the Moral Law, nevertheleſs 'we remain obliged to the Obſervation thereof, as the Rule of 'Thankfulneſs which we owe unto God for our Deliverance.

Levit. 11. Deut. 14. 21. Acts 10. 12, &c. Rom. 14. 14. Luke 15. 2. John 4. 9. Deut. 7. 3. Ezra 9. 1, 2, 14, &c. Chap. 10. Joſh. 14 & 15. Levit. 25. 25. Rom. 9. 27. Gal. 3. 14, 17, 29. Deut. 14. 1, 2. Rom. 9. 4, 5. Iſa. 56. 2 Cor. 3. 13, 14, 15.

To this I ſhall here add, That the Ceremonial Law was againſt the *Gentiles*, as a Wall of Partition that kept them more ſeparated from the *Jews*, than under the Goſpel Adminiſtration. For

1. There was a difference in Meats that were forbidden to the *Jews* by the Law of *Moſes*, but were lawful for the *Gentiles* to eat, and this did occaſion ſome Separation of the *Jews* from them.

2. The *Jews* were not to take them Wives of the *Heathens*, nor join Affinity with other Nations round about them.

3. The Land of *Canaan* was given and divided by Lot to the Children of *Iſrael* for an Inheritance, and they were not to ſell their Poſſeſſions for a longer time than the Year of Jubilee. So that the *Gentiles* could not inherit the Land with them, but were ſeparated as Strangers and Sojourners.

4. Thô according to the Election of God in the Covenant of Grace, there were a remnant of literal *Iſrael* ſaved, as the Seed of Chriſt; yet as they were a Nation in the peculiar Covenant of Circumciſion, they were all accounted the Children of God above all the Nations that were upon the Earth; in ſo much as the Prophet ſheweth that the Sons of the Strangers, who laid hold on the Righteouſneſs to be revealed, and of Gods Covenant, (*viz.* of Grace in Chriſt) were under ſuch Diſcouragements as to ſay, *The Lord hath utterly ſeparated me from his People.* For the Law being ſuch a Vail, *that the Children of Iſrael coald not ſtedfaſtly look unto the end of that which is aboliſhed*, was alſo a Cloud on the Minds of the *Gentiles*; tho the Lord was pleaſed to inlighten a Remnant of them, ſo as to diſcern his Grace in Chriſt through that ſhadowy Diſpenſation. But the

the Knowledge of the Oracles of God, which the Elect then sought after amongst the *Jews*; now since the breaking down of the middle Wall of Partition, is sent by Christs Commission, and more clearly opened and revealed by the Ministry of the Gospel to all Nations: *That the Gentiles should be fellow-heirs, and of the same Body, and partakers of the Promise in Christ by the Gospel.* So that the Legal Covenant or *Hand-writing of* (Ceremonial) *Ordinances* mentioned in the Text, thô it was neither a Bar against the Proselyting of the *Gentiles*, if they would to the *Jews* Religion, nor did so blind their Minds, as to hinder a Remnant of them from laying hold on Christ by Faith; yet as it added nothing simply of it self to the Salvation of their Souls, by reason they could attain the Knowledge of the Oracles of God, without putting themselves absolutely under the Covenant of Circumcision, therefore it was a means to keep them out of the Visible Church-state, and was such a Wall of Partition and Vail upon their Understandings, as in great measure did hide the Mystery of Christ: *Which* the Apostle saith *in other Ages, was not made known unto the Sons of Men, as it is now revealed unto his Holy Apostles and Prophets by the Spirit — Whereof* (saith he) *I was made a Minister — that I should preach among the Gentiles the unsearchable Riches of Christ.*

Math. 28. 19.

Ephes. 3. 4, 5, 6, 7, 8.

Object. 3. A *Jew* Travelling from *Canaan* Westward round the World, pieceth every day in length, but loseth in the Compass of the whole Globe a day in Tale; so that when he cometh home, the first-day in *Canaan* is by his account but the seventh-day; and contrarywise if he Travelleth round the World Eastward, he loseth in the length of his days, but gaineth a day in Tale; so that by his account the first day in *Canaan* falleth to be his second day at his return; from whence some have argued, that neither a Law nor Example can bind us universally to the Observation of any one Day, and therefore if it were agreed amongst men, any day of the Week, or one day in seven may be made our seventh-day Sabbath, boundary to six working days, and so would answer the Moral Law.

Answer, 1. The Question is, Whether the Moral Law bindeth us to keep the seventh-day, which men may appoint at their own pleasures, or the seventh-day that we are directed unto in the Holy Scriptures. Surely we ought to exert our Obedience to Gods Precepts after the Examples of those that are

Phil. 3. 17. 2 Thes. 3. 9.

ſet forth to be an Example to us. I ſay not that we ſhould follow them in all things they ever did, but in all things they did which were eſſential to anſwer any Moral or Goſpel Precept given for our Practice, and conſequently in this particular of the firſt-day Sabbath. For ſeeing the Ceremonial Precept for the Sabbath is abrogated, and the Courſe of Nature maketh it impoſſible to be morally binding to all Nations; we have then no other Directions, how to anſwer the Moral Law, but the Goſpel Pattern juſtified by the Example of our firſt Parents; and therefore we having a poſitive Law to keep the ſeventh-day Sabbath, we are under a neceſſity to make that our Pattern. For tho' the Apoſtle did go into the *Jews* Synagogues, and there preached the Goſpel on their ſeventh-day Sabbath, as the meeteſt time to Convert both the *Jews* and *Gentiles* who aſſembled together on that day: Yet we no where find in Scripture, that the Apoſtles, Diſciples of Chriſt, and Primitive Churches did of choice ſet a-part that day, but the firſt day of the Week for Goſpel Service; and this being Recorded as the only Example of the Goſpel Churches Obedience to the Moral Law, in this particular of the Sabbath, ſurely it is left for our Directions, whatever is otherwiſe handed down by Humane Hiſtory as the Practice of ſome Chriſtians; for the Scriptures ſhew, that divers were under miſtakes and errors, and very ſubject to Judaize even in the Apoſtles days.

2 Tim. 4. 2.

Acts 15. 1, &c. Gal. 2. 12. Ch. 4. 21. and Ch. 3.

2. Mr. *Chaſie* ſaith, That *Mr.* Ironſide *alſo, from the Diverſity of* Meridians, *proveth that one and the ſame day cannot be univerſally kept, and therefore never commanded the whole Church. One and the ſame day* (ſaith he) *could not poſſibly be obſerved a Sabbath by all the* Jews, *in the Eaſt parts and Weſt parts too of* Judea, *and in* Babilon, *and in* Rome, *by Reaſon of their Diverſity of Longitudes. And if it be ſuppoſed to be but two or three degrees difference of Longitudes, yet will that difference make the days as truly to differ from being the ſame, as will an hundred and three, tho it will not make them ſo much to differ.* But altho' this be true, and the Law of *Moſes* for fixing the Jewiſh Sabbath to begin at Even in the Wilderneſs, and in the Land of *Canaan*, was never deſigned to bind the *Iſraelites* to that which is impoſſible, *viz.* to begin their Sabbaths both at the ſame time of day, and at the preciſe Point of Time to contemporize in all places where they ſojourned; yet it doth not from hence follow, as ſome have argued, that ſuch differences of days do free us, from

from all Obligations to keep any one particular day; so that if Christians agree upon the fourth, fifth, sixth, or any other day of the Week, to make it the seventh-day Sabbath after our six working days, it does answer the Mind of God in the Moral Law, as well as by keeping our first-day Sabbath. For altho (as I have proved) the Jewish Sabbath being by Law to begin at Even, was therefore never designed for a universal Pattern to all Nations; yet who will say, that it was not a Pattern for the *Jews* in all places that had Evenings, where they did sojourn, and where the days have no Evenings for many Revolutions of the Sun, there was no Provision made for their Sabbath in the Ceremonial Law which they were under. For God had placed *Israel* within other Nations, and required all their Males three times a Year to appear before him in *Jerusalem*. And therefore, they were not to sojourn so far amongst the *Heathens* as those Northern (or Southern) Parts, while they were a free and peculiar Kingdom of Priests to God. Deut. 16. 16. Exod. 19. 5, 6.

So then notwithstanding the Ceremonial Precept for the Sabbath was neither designed to oblige the *Heathens* in those Northern Countreys, if they were then inhabited, nor could by Reason of the difference of their days accommodate the *Jews* to keep their Sabbaths there: Yet if that Law was binding at all, under the least Alteration of their Day (as I think none can doubt of that, nor consequently that it was obliging to the *Jews* in other parts of the World also, where the days differed more in Point of Time, to begin their Sabbaths at Evening, with allowance to comply with the Necessity of the Course of Nature) I say then, seeing that Ceremonial Precept was binding under such Alterations of their day, it must be granted that it obliged them not to vary from one another in the time of keeping their Sabbath, farther than the Necessity of Nature did compell them for the beginning and ending of it at the time prefixed by the Law. Otherwise if their Law did not so restrain them, it was of no force nor use to them, and consequently if the Gospel Pattern for us to keep the first day Sabbath, be any Pattern at all for us to follow, as I have shewed it is, it doth then oblige us to observe it, with no farther Allowance to alter the day, than to accommodate the Necessity of Nature in every Countrey where we dwell.

Object. 4. Tho' Gods seventh-day Sabbath, on which he rested after his six Creation days, was *Adams* first-day Sabbath

of Abſtinence from work before his ſix working days; yet that was properly Gods own Sabbath on which he reſted, and not *Adams*, becauſe he could not be ſaid to reſt before he had any working days; and therefore, tho' *Adam* abſtained from work on Gods Sabbath, yet the Moral end of Gods Example, fixed *Adams* firſt Sabbath to begin on the next ſeventh-day after the Sabbath on which God had reſted from his Work of Creation.

Anſwer, 1. *Adam* was either allowed to dreſs the Garden on Gods ſeventh-day of Reſt, which he ſanctified, and ſo to have ſeven working days, as hath been ſaid, before he could reſt on the next ſucceſſive ſeventh-day, or have his ſeventh-day reſt a day before it; which I believe none will affirm, or elſe he was bound in Duty to keep his Sabbath before his ſix working days on Gods ſeventh-day of reſt, and then it was *Adams* Sabbath alſo; as Chriſt plainly tells us, *That the Sabbath was made for Man, and not Man for the Sabbath.*

Mark 2. 27.

2. There is two Moral Reaſons for Man to Sabbatize or keep a Sabbath. The one is to abſtain from work, that he may devote himſelf to Worſhip his Creator; the other is to reſt and refreſh himſelf from his Toyl and Labour. Now altho' many Men have not toiled themſelves in any Work, and ſo have no need of a reſt to refreſh their Bodies; yet ſuch are bound to keep the Sabbath as well as others, in ceaſing from finding their own Pleaſure, and ſpeaking their own Words, and to Honour God on his Holy Day, *Iſa.* 58. 13. So then, tho' *Adam* and *Eve* had not paſſed one working day, before they had Gods ſeventh-day Sabbath made for them; yet it was their Moral Duty to abſtain from Work, and to Dedicate that very day, to Attribute their Praiſe and Worſhip to him. For we find by *Abels* Offering the Firſtlings of his Flock, which was afterwards required of *Iſrael* with all the firſt Fruits of the Land of *Canaan*, that the firſt of all our Increaſe is moſt acceptable to God; and ſo by the ſame Rule, was the firſt of Time after the Creation. And when *Adam* was put into the Garden of *Eden*, and had ſeen all the Cattel and Beaſts of the Field, and the Fowls of the Air; and after that had *Eve* brought to him, which God had formed for a help Meet for him; and had taken a little view of the Works of God in the Heavens, and on the Earth, and of his own Happy Eſtate and Lordſhip over the Creatures: Then ſurely it was his Moral

Gen. 4. 4.

Duty

Duty, before he served himself in any Work or Business of his own, most solemnly to Praise and Glorifie God for Creating him after his own Image, and making him Lord over all the Earth. And this seemeth to have been the Work of Man and Angels, from *Job* 38. 7. *When the Morning Stars sang together, and all the Sons of God shouted for Joy.* For thô it may be doubted what these Morning Stars are, and how they sang; yet the Sons of God most properly were the Angels and Man, who bear the greatest Likeness and Image of their Creator; of those then its said they all shouted for Joy; and I observe from the Text, that as this could not be precisely at the same instant, when the Foundations of the Earth were laid, but rather when the Works of Creation were finished; because neither the Natural Stars nor Mankind were then formed: So there is no Reason to understand the Text of any Time after the fall of Man, for then the Enmity of the Evil Angels against God, would rather excite them to Curse, than to Rejoice and Praise him for his Works. It's true the Word [*all*] is sometimes taken for a part, and not the whole; but not here, for when God had finished his Work on the sixth-day, *He saw every thing that he had made, and behold it was very good.* So that neither Man nor Angels were then fallen, nor before this Solemn Acclamation of Joy, for that would have been a Check unto it. Besides, we find nothing mentioned in the Text of Redemption-Grace, but of the Works of Creation; and therefore, we have the greatest Reason to refer it to a Time of solemnizing the Praises of God, between the finishing of the Creation, and the Fall; and there is Reason to believe, that so it was; for why should we imagine, that God should Create all things very good and in Perfection, and never receive their perfect Homage and Praise. It is therefore rational to believe, that God did not suffer sin to Marr the Perfection of his Works, till all was finished and did shew forth his Praise. And then if Man had a time in Perfection to solemnize the Praise of his Creator, when could it best be done, but in the sanctified time of Abstinence from his own business? for thô his Mind was then Pure, and served God always; yet why did God sanctifie the Sabbath for Man in Innocency (as it is confessed by our seventh-day Sabbatharians) if it was not principally for his solemn Worship; for thô he had work appointed in Innocency, to dress and keep the Garden of *Eden*, yet it was not toil-

Mr. *H. Soursby* and Mr. *M. Smith* in their Book, *Page* 67. say the Seventh day was a *Paradice* Institution.

toilsome but delightsome to him; for *Adams* eating his Bread in Sorrow, and with the Sweat of his Face, came by the Curse that fell upon him for his Sin; seeing therefore the Sabbath at its first sanctifying, was not principally Hallowed for Man to rest and refresh his weary Body, which became one Moral end of it through the Accident of Sin forseen by God; but that it was first sanctified for Man to abstain from Work, most solemnly to worship his Creator before he served in his own Affairs; and considering God himself had no need of a Day of Rest, for he fainteth not, nor is weary; and so his Declaration of it was for the Sake of Man to exert his worship to him; we may then conclude that *Adams* first Sabbath was most properly fixed before his six working days, to answer the Prime and Chief end of Hallowing of it, after such manner as best became our first Parents in the State of Innocency.

Object. 5. But some may say, Thô by *Adams* first keeping his Sabbath, we have no Example for beginning our Sabbath, originally after our six working days, yet the six days in which *Israel* first gathered Manna was to settle the keeping of their Sabbath, as after their six working days, and not before them.

Answer 1. The gathering Manna six days before their first Sabbath in the Wilderness, is no where assigned as a fixing their first Sabbath, after no more than six working days. But it rather appears, as to Man an Accidental thing: For we find that God first gave the People Manna upon their murmuring, because of hunger. Besides, if God had designed to fix six working days before their first Sabbath, it would better have suited such an end, for God to have sanctified the seventh-day from their first Passover, or from the Red Sea, when they were delivered from *Pharaohs* pursuing of them; but notwithstanding *Israel* were freed from the fear of their Enemies, and had nothing, as I can find, to hinder their resting on the next seventh-day after, yet if we reckon the day on which *Moses* and the Children of *Israel* sang and danced before the Lord for Joy of their Deliverance; and the three days they were in the Wilderness of *Shur*, and after that their coming to *Morah*, and their Incamping after that at *Elim* by the twelve Wells of Water and seventy Palm Trees, from whence they removed unto the Wilderness of *Sin*, where they murmured for Bread; and also count unto the day of their gathering Manna, we cannot rationally

rationally allow so little as seven days time, and yet it was the seventh-day after all this, which was their first Sabbath in the Wilderness, in which time from their coming from the Red Sea, they might have had at least two seventh-day Sabbaths; and therefore I see no Reason to believe, that their gathering Manna six days before their Sabbath, was designed of God as a fixing six working days before their first Sabbath, seeing neither the Scripture does so assign it, nor that the Lord did appoint either the first seventh-day, after their first Passover, or after their Deliverance from the *Red Sea*, to be their Sabbath; but suffered them to break such an Order, by having more than six working days unto their first Sabbath after their Deliverance.

2. If the Lord had designed to make the Sabbath next after the first six days of *Israels* gathering Manna, a Patteon for all Nations to have answered the Moral Law, in keeping the same seventh-day Sabbath precisely and successively from that Original Point of Time, he would not have absolutely limited the beginning and ending of it, to be observed *from Evening to Evening*, but would have left the beginning and ending thereof to other Times of the Day and Night, as would suit with every Nation, and render them capable to answer the Moral End and Equity of the Law.

Object. 6. The Lord on Mount *Sinai* made known unto *Israel* his Holy Sabbath, *Nehem.* 9. 13, 14. and therefore his Sabbath was not altered.

Answer, The Word [*his*] Holy Sabbath, no more confirmeth the Sabbath made known to *Israel*, to be the precise successive seventh-day Sabbath from the Creation, than Gods giving those people at the same Place (as it is there expressed) right Judgments and good Statutes, *&c.* called in *Psalm* 147. 19. a shewing *his Word unto Jacob, his Statutes and his Judgments unto Israel*: Must be taken in a limited Sence, of the Will of God implanted in our first Parents Nature, or delivered to them, or to *Noah*, or *Abraham* by Revelation, in Distinction to and Exclusion of the Ceremonial Precepts of the Law. And therefore, as we have no Reason, so to limit his Statutes and his Judgments, so there is no Reason to understand [*his*] Sabbaths in a limited sence of the precise successive seventh-day from the Creation; but of his Sabbath instituted in the Wilderness, as well as his Word, Statutes and Judgments, or whole Will

there

there appointed, which was not so made known before to any Nation.

Object. 7. The Sabbath was instituted and fixed to *Israel* in the Wilderness, before the Law was given on Mount *Sinai*; and therefore it did not pertain unto it, as a Molaical new day; but as it was sanctified from the Creation it was then restored, and soon after repeated and confirmed again in the fourth Commandment.

Answer 1. I have already shewed, that *Adams* Sabbath and the days afterwards, began with the Morning day-light. And that after *Israels* departure out of *Egypt*, the account of their days for their Sabbaths and Holy things, were changed from what they were reckoned before, in *Adams*, *Lots*, *Jacobs* and *Labans* time. So that by that account of the beginning and ending of their days, the Jewish Sabbath could not be the precise successive seventh-day rest from the Creation. And considering, it was never assigned in Scripture to be the same, but rather another day, to draw the *Israelites* from the Idolatry of the *Heathens*, who worshipped the Sun on our first-day, called therefore Sunday, which is believed to be most likely the old seventh-day from the Creation. And also seeing, the Lord himself interrupted the orderly Course of Nature, and consequently the precise Succession of the Jewish seventh-day Sabbath: There is therefore no Reason to think, that the Sabbath fixed to *Israel* in the Wilderness was the precise successive seventh-day from the Creation.

2. Thô the Sabbath was given to *Israel* before the Law was promulgated on Mount *Sinai*, yet it follows not, that therefore it was that old precise seventh-day; for if this should pass for sufficient proof thereof, then we may say the Month of *Abib*, which was commanded to be the first Month of the Year to *Israel*, was counted the first Month of the Year before: And that the Institutions for the Passover, and the Feast of unleavened Bread: That one Law should be to him that is homeborn, and to the Stranger that sojourned among them: That *Israel* should sanctifie all their first-born of Man and unclean Beasts, as well as of clean Beasts, that these as well as their Sabbath-day by the same rule, were all of an ancienter date than their Deliverance out of *Egypt*, because they were commanded before the Law was given on Mount *Sinai*.

Exod. 12. 2, 14, &c. Ver. 49. Chap. 13. 2, 4. &c.

3. From those Words, *Exod.* 16. 27, 28. which were spoken upon

upon the going out of some of the People to gather Manna on their first Sabbath: Saying, *How long refuse ye to keep my Commandments and my Laws?* We have no Reason to believe, that the same day was known to them for the Sabbath-day, before that present time of their gathering Manna, for the Laws and Commandments of God are there expressed in the Plural Number; and therefore, the Lords complaining of *Israels* former disobedience, must have respect to some other Laws and Commandments made before, *Chap.* 15. 25, 26. and 18. 15, 16. or to their Murmurings, *Chap.* 14. 11, 12. *Chap.* 15. 24. and 16. 3, 8. and to the breach of his Law in leaving some of the Manna till the Morning, *ver.* 19, 20. all which were before the Lord complained in the Text of the People, for going forth on the first Sabbath. And therefore, this Scripture hath nothing in it, to prove that *Israels* Sabbath in the Wilderness was the old precise successive Sabbath known to them and broken by them before. Nor doth the Caution given in the fourth Commandment, to [*Remember*] *the Sabbath day to keep it Holy* shew the same, for so its said, *Exod.* 13. 3. *Remember this day in which ye came out from Egypt.* Besides 'tis said, *Exod.* 16. 29. *See for that the Lord hath given you the Sabbath,* (called a *Sabbath,* ver. 25.) *therefore he giveth you on the sixth-day the Bread of two days.* So that by the Rulers coming before to tell *Moses* of the Peoples gathering the Bread of two days, as if they knew not of the Sabbath to be the Reason of it, till *Moses* told them of it in his Answer to them; wherein he first made mention of their Sabbath, and also, because 'tis there said to be [given] to them, as a day they had not known for a day of Rest before, it appears, therefore to be a new day, but newly given, and not the old precise successive seventh-day from the Creation. Exod. 13. 22.

Object. 8. The Reason for the Sabbath in the fourth Command sheweth us, and also, because 'tis there called, *The Sabbath of the Lord thy God,* therefore it was the precise successive seventh-day from the Creation.

Answer 1. The Reason for the Sabbath in the fourth Command, is, *For in six days the Lord made Heaven and Earth, the Sea, and all that in them is, and rested the seventh-day; wherefore the Lord blessed the Sabbath-day, and hallowed it.* Now tho this refers us to the Pattern in the beginning, yet it followeth not, that therefore this Precept fixed the old precise successive

ceſſive ſeventh-day to *Iſrael*. For 1. It is not aſſigned to be the ſame, nor doth it appear, that the reference was made to the firſt Pattern for that end. But that as God had ſix Creation days together, and then his Sabbath, ſo after his Example, they ſhould alſo have ſix working days, and no more together to one Sabbath or Lords day. For it is not ours, for common uſe, but to reſt and refreſh our ſelves to worſhip and ſerve the Lord; and therefore 'tis called [his] Holy day, as other things are called [his] that were ſet a-part from common uſe to his Service; yea tho' they were not the very ſame from the Original, as 1. The new Temple builded in *Ezra's* time, was called *the Houſe of God, and Temple of the Lord*; tho it was not the ſame which *Solomon* builded. 2. The firſt-born among the Children of *Iſrael*, both of Men and of Beaſts were ſanctified and ſet a-part to the Lord, and are ſaid to be his, and yet the ſame in kind, was not always required of them for his Service; for tho' they were to Sacrifice all the firſt-born to the Lord, being Males (except the firſt-born of Man, which they redeemed) yet they were alſo allowed to redeem an unclean Beaſt according to the Eſtimation of the Prieſt, and to be at Liberty either to redeem an Aſs with a Lamb or break his Neck. And ſo we find in the Caſe of the ſeventh-day Sabbath given to *Iſrael* in the Wilderneſs, that tho' after our Engliſh Tranſlation, 'tis ſaid in the fourth Command to be the Sabbath of the Lord thy God; yet nevertheleſs, after the Interruption of the orderly courſe of the Night and Day, and conſequently of the Sabbath-day too, it was called Gods Holy Day, and therefore, we cannot ſay that, becauſe the Sabbath given to *Iſrael* in the Wilderneſs, is called the Sabbath of the Lord, therefore there is ground to believe it was the ſame preciſe ſucceſſive ſeventh-day from the Creation.

Iſa. 58. 13.

Ezra 6. 16, 17. Zach. 6. 14. and 7. 2, 3.

Exod. 13. 2, 12, 13, 15. Chap. 22. 29, 30. Levit. 27. 8.

Exod. 20. 10. Joſh. 10. 13. Iſa. 38. 8. Chap. 58. 13.

2. Mr. *Ainſworth* Tranſlateth the *Hebrew* Text, *Exod.* 16. 23. *To Morrow* is *the Sabbatiſm the Sabbath of Holineſs* [*to*] *Jehovah*. And *ver.* 25. *It is the Sabbath to day* [*unto*] *Jehovah*. And *Levit.* 23. 3. *But in the ſeventh* ſhall be [*a*] *Sabbath of Sabbatiſm*. And *Deut.* 5. 13. *But the ſeventh-day* is [*a*] *Sabbath* [*to*] *Jehovah thy God*. And *Exod.* 20. 10. *But the ſeventh-day* is [*a*] *Sabbath* [*to*] *Jehovah thy God*. Which two laſt places, *Ari. Montanus* reads, *Et die ſeptimo Sabbathum Domino Deo tuo*. And Mr. *Will. Robertſon* tranſlateth, לַיהוָה אֱלֹהֶיךָ *Laihovah Elohecha* [*to*] *the Lord thy God*; and Mr. *Hughes*, on *Exod.* 16. 23. reads it, *To Morrow is the Sab-*

Mr. *Robertſons* Gate to the Holy Tongue, *Page* 110. See Mr. *Hughes* in his Analitical Expoſition.

Sabbatism, the Sabbath of Holiness [*to*] *Jehovah, ver.* 25. *For the Sabbath* [*to*] *Jehovah is to day*, and *Chap.* 20. 10. *But the seventh-day is* [*a*] *Sabbath* [*to*] *Jehovah thy God.* And Mr. *Pools* Annotations reads the last place, *Exod.* 20. 10. *Or* [*to*] *the Lord*, (*i. e.*) *Consecrated to his Use, Honour, and Service.* And therefore, seeing that which our English Translations read in the fourth Commandment, *the Sabbath of the Lord* is [a] Sabbath [to] Jehovah; there is nothing that hath the least Appearance of Demonstration, that the Sabbath day instituted in the Wilderness was the same precise successive seventh-day from the Creation.

Object. 9. It does not appear, that the Sabbath as to its first Original was Typical, or instituted to prefigure any thing that was Future, for the Law of it was before the first Promise of Christ in the state of Innocency, wherein there was no respect unto the Mediation of Christ. And therefore the Sabbath could not be abolished in the New Testament as a shadow of things to come.

Answer, The Tree of Life in the midst of the earthly Paradice was also before the fall of Man, and the first Promise of Christ; and yet both of them were Types of the Spiritual Tree of Life in the Heavenly Paradice. So that tho' the Tree of Life in the Garden of *Eden*, and the Sabbath Originally before the fall, were not known to *Adam* as Figures of Future Things in Christ; yet from the Counsel and Fore-knowledge of God, they were designed as Shadows of things to come. For in the Covenant with his Eternal Son before the Foundation of the World, having Chosen and Predestinated a Select number of Mankind, to inherit an Heavenly Paradise; he also disposed and ordered all things to accommodate the Declaration of his Counsel to fallen Man, with Shadows of those Heavenly Things that were to come. And therefore, there is no Reason to deny the day of Gods rest from the Work of his Creation, to be more than for a Memorial of it; but to believe it was also designed of God before the fall, to be of Typical Use to Man, as appeareth, *Heb.* 4.

Gen. 2. 9. Prov. 3. 18. Luke 23. 43. Rev. 2. 7. Chap. 22. 2, 14.

Ephes. 1. 4, 11.

2. In Answer to this Objection, I have this farther to say, that whatever may be thought of the Original Sabbath from the Creation; yet the Sabbath days in *Colos.* 2. 16. cannot be denied to be the Jewish Sabbaths, and of these the Apostle saith, they are a Shadow of things to come, but the

Body is of Christ, and therefore the shadows are done away.

Object. 10. Seeing the Jewish seventh-day Sabbath did answer the Moral Law, and yet you say, it is abrogated under the Gospel, *Colos.* 2. 16. Then either its Typicalness or Significative Nature, as it is a Shadow or was a Memorial of *Israels* Deliverance out of *Egypt*, is only abolished, and not the day it self, or else a Branch of the Moral Law it self is repealed.

Answer: I have shewed before, that the seventh-day Sabbath must at least be comprehended in the Prohibition of Sabbaths, as a shadow of things to come, and have already cleared this Scripture, *Colos.* 2. 16. from divers Exceptions that may seem to weaken its Authority from abrogating the Jewish Sabbath; yet because I find Mr. *Brabourne* has laboured with all his might to stifle that which I conceive is the Mind of the Holy Ghost in it, I shall therefore clear it from other things, that may possibly puzzle the Minds of some weak Christians. And

1. Its there said, *Let no Man therefore judge you in Meat or in Drink, or in respect of an Holy Day*, (Gr. of a Feast) *or of the New Moon, or of the Sabbath days, which are a shadow of things to come; but the Body is of Christ.* Here, as was mentioned before, *Sabbaths*, are distinctly expressed from the New Moon, and Feasts, or other Jewish Holy days, that were or had also Sabbaths, and were observed under the Law; and therefore their weekly seventh-day Sabbath must at least be comprehended in the Word Sabbaths, and equally prohibited with the New Moon, and other festival Sabbaths that were then observed.

2. It appeareth, the Jewish seventh-day was a shadow of things to come, in that it was a Sign and Memorial of *Israels* Deliverance out of *Egypt*; for that Deliverance with all its Memorials was a Type of our Salvation by Jesus Christ, and of the Gospel Signs and Memorials of it; for its said, *That all the Prophets, and the Law prophesied until John.* Math. 11. 13.

3. Tho' the change of the Jewish seventh-day, into the Christian first-day Sabbath, (in Distinction to theirs,) was Typed out by the eighth or first day, and by the Year of Jubilee under the Law; as I have shewed, yet our Christian Sabbath considered as our seventh-day to our six working days, was also shadowed by the Jewish seventh-day Sabbath.

4. If this will not satisfie, I have also this to say, That we find nothing applyed in the New Testament, as the Antitype of

of the New Moon. It's true, there is ſomething ſignified or ſhadowed to us by the New Moon, *Iſa.* 66. 23. And by the Feaſt of Tabernacles, *Zach.* 14. 16. which places both relate to Chriſt's Glorious Kingdom yet to come, and not to our preſent Goſpel-day; but yet we cannot certainly ſay, what the New Moon and Feaſt of Tabernacles does particularly ſhadow to us: Howbeit from thence it's plain, that the New Moon is a ſhadow of ſomething yet to come, and ſeeing the Apoſtle ſaith ſo too, and comprehends the ſeventh-day Sabbath with it; we can no more deny his forbidding all Men not to judge (or cenſure) the Chriſtians for not obſerving the Jewiſh ſeventh-day Sabbath, than for not obſerving their New Moons, and other Holy days; and for any to except the Jewiſh ſeventh-day Sabbath out of this Prohibition, becauſe they find no preſent Goſpel Antitype ſhadowed by it, expreſly applyed to it in the New Teſtament; will give equal Liberty for others to except againſt the Prohibition of obſerving their New Moons. And therefore, ſeeing thoſe Typical days and times of the New Moon, and Feaſt of Tabernacles, that were not evident ſhadows of preſent, but of future Goſpel things, are not to be kept in our Goſpel days, as Signs and Memorials of *Iſraels* Deliverance out of *Egypt*, or for any other Reaſon; and yet the Record of them in Scripture does retain their Typical and Shadowy Significations; then ſurely we have equal Reaſon to conclude, that in Caſe it were granted (as it is not) that the Jewiſh ſeventh-day Sabbath was no ſhadow of any preſent Goſpel thing; yet as a Sign and Memorial of *Iſraels* Deliverance out of *Egypt*, and alſo as a ſhadow of future things, it is not to be obſerved, tho' the Record of it in Scripture, does ſtill retain a ſhadowy Signification; and is ſo of Uſe to us.

5. Tho' ſome have found out a more cunning Diſtinction, than an Explanation of Truth, between the typicalneſs or ſignificative Nature of the Jewiſh Sabbath, and the Sabbath or day it ſelf; yet this covering may eaſily be removed, and their miſtake Corrected; for tho' the Typical uſe of their Sabbath to future things ſtill remaineth on ſacred Record, and is not wronged by transferring the ſame Typical Signification to be born alſo by our actual keeping the firſt-day Sabbath, as the ſeventh-day Sabbath alſo; yet it is the Jewiſh ſeventh-day Sabbath, the day it ſelf that is aboliſhed, as other things were, that were Memo-

Memorials of *Israels* Deliverance out of *Egypt*; which respecting their seventh-day Sabbath, was in their beginning and ending of it *from Evening to Evening*, to answer their new day from the Sacrifice of their first Passover, thereby weekly (and daily too) to keep that deliverance in fresher Memory, and so the significative Nature of the day respecting an actual and practical bearing up the Memory of that Deliverance could not be removed, unless the Sabbath day it self were altered in its beginning and ending; which was to cease with their Church-state, and to give way to our Gospel Memorials of the greater deliverance, when our Spiritual Redemption and Eternal Salvation was purchased by Jesus Christ.

6. The Jewish Sabbath its self is abrogated, without a repeal of any part of the Moral Law, or Ten Commandments, or any Moral Branch of that Law; tho' the keeping of it by the *Jews* did answer and fulfil it in the fourth Command. For as I have noted, the fourth Command of its self, does not require the Sabbath to begin and end *from Evening to Evening*; so it consequently follows, it does not of its self limit the keeping of that very day; but this was done by another Ceremonial Precept, which till it was abrogated, tho' it answered the Moral Law, as being their seventh-day boundary to their six working days; yet it does not therefore follow, that it was of its self of a Moral Nature; for then we must also say, that all other Ceremonial Precepts are Moral, and all the Jewish Worship is Moral; for nothing was required contrary to the Ten Commandments, but for *Israels* putting forth their Obedience to them; which was to be exerted according to the revealed Will of God, in all the other Appendant both Moral and Ceremonial Precepts and Branches of the Decalogue. So that the prohibiting of the Sabbath, according to the Jewish Pattern is no repeal of any Part or Moral Branch of the Ten Commandments, but is only an Abrogation of a Ceremonial Precept that pertained to it, during the shadowy Dispensation of the Law.

Object. 11. Here I shall answer to something I find in Mr. *Edward Stennet*'s Book of the seventh-day Sabbath, concerning those Countreys where they have so much day together in the Summer, and Night together in the Winter. Saith he, the Psalmist saith, "*The dark places of the Earth, are full of the Habitations of Cruelty*; That is (saith he) they are the places "by

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Psal. 74. 20.

"by Divine Appointment for the cruel Wild Beasts, and not "for Man, except they will become like Beasts; for as *David* "saith, *There is no Speech nor Language under Heaven, where* "*the Voice of Day and Night is not heard*, Psal. 19. 2, 3. So that "if there be any Speech or Language under Heaven, that hear "not the Voice of Day and Night, they are gone out of that "orderly State which they were in, in *Davids* Time, and so "ought to return again into such Countreys, where they may "be in a Capacity to serve God, and live under the means "of Grace; for men ought to forsake all that this World af-"fords, rather than Sin against God; and if so, then men "may well forsake their dark places, and come to the Light; "for mens Habitations ought to stoop to Gods Law, and not "Gods Law to their Habitations.

Answer 1. The Psalmist saith, *O deliver not the Soul of thy Turtle Dove unto the Multitude of the Wicked, forget not the Congregation of thy Poor for ever. Have respect unto the Covenant: For the dark places of the Earth are full of the Habitations of Cruelty. O let not the oppressed return ashamed: let the Poor and Needy Praise thy Name.* This is a Prayer pleaded from the Covenant, that the oppressed Turtle Dove, and Congregation of Gods Poor might be delivered from the wicked; for saith the Psalmist, *The dark places of the Earth are full of the Habitations of Cruelty.* As if he should say, O deliver thy Poor and Needy in those places of the Earth, that are dark with Blind and Cruel Inhabitants that oppress them; for as there is not one Word of Wild Beasts mentioned in the Text, or any Agreement of its connexed Matter, to imply the darkness of place to be understood, for want of the Light of the Sun and the Natural Day: So those Countreys are no more described to us, by being called dark places, than if they were called the Light places of the Earth: Because they have the same Proportion of Light together more than other Countreys have in the Summer, as they have of Darkness together in the Winter; and in the whole Year they have equal Light and Darkness to other places. And therefore, as it cannot be proved by any other Scripture, that by dark places in the Text are meant those Countreys; but that the matter connexed to the Text, implies it to and expounds it of dark Persons, if it were granted, as it is not, that by dark places is meant those Countreys, it is sufficient to invalidate all that is there said by Mr. Stennet. Psal. 74. 19, 20, 21.

Stennet againſt our proving that the Jewiſh ſeventh-day Sabbath *from Evening to Evensng* is not morally binding to all Nations; for the Inhabitants of ſuch Countreys having no Sun nor Day for ſeveral Weeks in Winter, nor any Night nor Evening for ſeveral Weeks in Summer; they muſt of Neceſſity divide their Time, and bound their Sabbaths ſome other ways, *viz.* In Summer the account of their Time muſt be preſerved, and their Light meaſured and divided into their Light-days of twenty four hours by their Meridian; and in Winter Aſtronomers ſay when the Sun is abſent from them for ſeveral Weeks, they may preſerve the account of Time, and Meaſure, and divide their Darkneſs into dark days of twenty four hours by the help of the Stars: And by Clocks or Glaſſes of Sand, as we do our hours of the Day and Night. So that, tho' their Sabbath may be duely kept with the ſame Proportion of Time as we do in our Nation, yet ſeeing it cannot there be obſerved after the Jewiſh Pattern, from Evening to Evening; that Precept was therefore never deſigned for all Nations to exert their Obedience by it to the Moral Law.

See Mr. *Edw. Stennets* Book on the ſeventh-day, in *Page* 47.

2. I now come to ſpeak to the other Text, *Pſalm* 19. 2, 3. which the Author thus citeth, ſaith he, *David* ſaith, *There is no Speech, nor Language under Heaven, where the Voice of Day and Night is not heard.* But he hath not dealt ingeniouſly with this Scripture, ſo to tranſpoſe the matter in citing of it, to make it favour his Cauſe, contrary to its true Order and Sence, as it lies in the Holy Bible; for the Pſalmiſt ſaith, *Ver.* 1. 2, 3. *The Heavens declare the Glory of God: and the Firmament ſheweth his handy Work. Day unto Day uttereth Speech, and Night unto Night ſheweth Knowledge. There is no Speech nor Language, where their Voice is not heard. Their Line is gone out through all the Earth, and their Words to the end of the World.* Now let the Reader conſider, whether this place of Scripture hath any thing in it to his purpoſe; ſurely if it be duely conſidered, it will appear ſtrongly againſt him; for if thoſe Words, *There is no Speech, nor Language where their Voice is not heard,* relate to the two preceding Verſes, then we muſt underſtand them of the Voice of Gods handy-work in the Creation, and orderly abiding of the Firmament, and Ordinances of the Heavens, and Day and Night, or Light and Darkneſs, which declare the glorious Wiſdom and Power of God to every People, according to the Scituation of their Countreys throughout the World; but if thoſe Words are expounded,

pounded, as they are most properly connexed to the following Verse, then the Apostle in *Rom.* 10. applies them to the Preaching of the Gospel to the ends of the World, and the Lord hath promised in *Isa.* 66. 19. (which relates to a different Time after the first Promulgation of the Gospel, and therefore may reach to those Blind and Ignorant Northern People, we are treating of) that he will send those that escape to *Tarshish*, *Pull*, and *Lud*, &c. and to the Isles afar off, that have not heard of his Name, nor seen his Glory; and they shall declare his Glory among the *Gentiles*. So that the Word of the Gospel, and consequently the Moral Law in the Old Testament annexed to it, and confirmed by it, was to be sent to Mens Habitations; for tho' all Nations shall go up to the Mountain of the Lords House, yet this shall be either their voluntary Act to increase their Knowledge of his ways, from the extraordinary Light that shall arise on the Tribes of *Israel*, when they shall be returned into their own Land, in the Time of Christs Glorious Kingdom here on Earth, or to do subjective Homage every year, once a year, like to the other Text, *Isa.* 66. 23. where its said, *That from one new Moon to another, and from one Sabbath to another, shall all Flesh come to worship before me, saith the Lord:* And whatever is intended by this monthly worship, to be in the future Glorious Time of Christs Kingdom; yet as we have nothing of it now in the New Testament, and so this Text can no ways prove, that any Nation should in our present day, remove their Habitations to another Countrey; so it cannot be taken, that all Nations should assemble into one place, once a Month, or every Sabbath; for thus they cannot appear before the Lord but once a year, and I Question, if it be then required of every individual Person; but of some of all Nations (as it cannot be monthly strictly considered) or rather of all those Nations only that came against *Jerusalem*, as it is expresly said, *Zech.* 14. 16. And I do not find it otherwise, that Men should now or then remove their Habitations into any Countrey, or the Land of *Canaan*, unto the Gospel; for as this can never be, until it comes first into the places where they are, to convince them and bring them over to the Obedience of it; so the end of the Gospel for a successive Conversion of Souls, and bringing of all Nations into Subjection to Christs Righteous and Visible Kingdom, cannot be accomplished, unless the Christians of those Countreys remain inhabitants therein. And for any to imagine, that God should send a Moral Pattern

Rom. 10. 15, 16, 17, 18. Math. 28. 19.

Isa. 2. 3. Isa. 60. 1, 2, 3, &c.

Zach. 14.

by an Inſtitution to men in general, which is impoſſible to be obſerved by all Mankind in every Countrey under Heaven, without the leaſt Exception, to accommodate the Neceſſity of the Courſe of Nature, is both againſt the Nature of ſuch a Precept, the Righteouſneſs of God, and the Equity of his Law.

But to conclude this Anſwer, I ſhall make this remark on the Authors Words before recited. That ſeeing, he ſaith, *That they ought to return again into ſuch Countreys, where they may be in a Capacity to ſerve God — for Mens Habitations ought to ſtoop to Gods Law, and not Gods Law to their Habitations.* It is plain, he granteth the Law for the ſeventh-day Sabbath, or the fourth Command, which he Treats of, as binding us to the Obſervation of the Jewiſh Sabbath, cannot be kept in thoſe Countreys after their Pattern *from Evening to Evening*, and then it muſt needs be Ceremonial, and the Moral keeping of that command, is for them and us to obſerve our ſeventh-day, after our ſix working days, or our firſt-day before them, as near as can be, to anſwer the Goſpel Pattern.

Object. 12. Thô the Sun ſtood ſtill in *Joſhua*'s time about a whole day, and its going backward and forward ten Degrees or Diviſions in *Ahaz* Dial, might loſe ten hours account of Time; ſo that after theſe Interruptions of the orderly Courſe of the Sun, their Sabbath began and ended near or about a whole days time later than they ſhould have done, if there had not been ſuch an Interruption in the Order of Nature; yet thoſe longer days than ordinary were counted but for days, and ſo the ſeventh-day was the ſeventh-day ſtill ſucceſſively from their firſt Sabbath.

Anſwer, Altho' ſome have thus argued that the ſeventh-day was the ſeventh-day ſtill, yet after thoſe Interruptions of the orderly courſe of the Sun (if we count its ten Degrees or Diviſions of going backward, and then forward again, to be ten hours lengthning of that day, as there is the greateſt Reaſon to believe that ſo it was) then the Jewiſh ſeventh-day Sabbath fell near or about a days time later than their preciſe orderly Succeſſion of Time would have placed it from their firſt Sabbath, as was ſhewed before. And farther, as their ſeventh-day Sabbaths could not after thoſe Interruptions be properly counted the preciſe orderly ſucceſſive Sabbaths from the Creation, or its Inſtitution in the Wilderneſs; ſo if this ſhould be allowed as it is objected, then we may alſo ſay (in thoſe Northern parts, where the days are ſometimes lengthened (by the Suns continuing

Joſh. 10. 13. Iſa. 38. 8. See *Page* 29.

ing in their Hemisphere more than twenty four hours time) unto Days, Weeks, and Months) that we are still to reckon them but for days, (contrary to the Custom of those People, and the length of days, and weeks, in Gods Pattern of measuring time,) but after this account their days will differ in length of Time, Days, Weeks, and Months from one another; and so, tho' they have the orderly Succession of the Settings and Risings of the Sun, according to the orderly Course of Nature in those places; yet the Jewish seventh-day Sabbath cannot possibly this way be successively kept precisely in Proportion of Time there, like as it was in *Canaan*, and other parts of the World. So that for any to argue for the precise Succession of the Jewish seventh-day Sabbath (from their first keeping it, or from the Creation) after those Interruptions of the orderly course of the Day, will consequently tend to draw us into great Confusions about the Sabbath, and to maintain that in Name which is not properly so in Nature.

See Mr. *T. Chafie* cited, *Page* 33.

Object. 13. The journeying of the two Disciples to *Emmaus*, and back again was near fifteen Miles, which is more than a Sabbath days journey, how then could their Travelling consist with the keeping of that first-day of the Week a Sabbath?

Luke 24. 13.

Answer 1. We find Christ reproved them for their unbelief, and if this will not be allowed, as inclusive for their journeying from *Jerusalem*, when they should have continued in Faith with the eleven Apostles, that were there gathered together, then I may farther add, that it cannot be proved, whether their journey was then Lawful or Unlawful; for tho it be not lawful on the Sabbath-day to journey at all on the account of any common or worldly Business of our own, yet there may possibly be a Moral necessity to journey on the Sabbath-day without Sin, as it may be for the saving a Persons Life, and therefore, we cannot conclude, that the two Disciples sinned in Travelling on the first Christian Sabbath, or did thereby make it a common day, unless we knew the occasion of it.

2. Those two Disciples were not of the number of the Eleven Disciples or Apostles of our Lord, which were themselves then but weak in Faith, and in the Knowledge of Gospel things; and therefore it is the less to be wondered at, if those two Disciples did not observe that day a Sabbath, when they doubted of the occasion of it, *viz.* the Resurrection of Christ, till he appeared to them, which he also did to the Eleven, and others (who were waiting together on that day) for the Confirmation of their Faith.

Luke 24. 33. Math. 28. 8.

Object. 14. The *Jews* reckoned their days to begin at Evening, and therefore the Church of *Troas*, *Acts* 20. 7. came together to break Bread on the beginning of the first-day of the Week, *viz.* on *Saturday* Night (vulgarly so called) after the Jewish Sabbath was over, and the next Morning *Paul* did go a foot to *Assos*, where he had appointed his Companions to meet him with the Ship. So that *Paul* and his Company travelled on the first-day of the Week, and therefore tho' he preached and broke Bread on it the Night before, yet he kept it not as a Sabbath.

Answer, Its true, the *Jews* were appointed to keep their Sacred days from Evening to Evening, or from Sun set to Sun set, as Mr. *Bampfield* largely proves, that the Evening belonging to the days of the Week, began at Sun-set, and is called the twilight. And also *Moses* dated *Israels* Deliverance out of *Egypt*, from the Sacrifice of the Passover at Even, *at the going down of the Sun.* But yet I have clearly proved, that the days before and after that Deliverance, were also reckoned from Morning to Morning, as in *Matth.* 28. 1. *In the end of the Sabbath, as it began to dawn towards the first-day of the Week.* From whence its plain, that the first-day of the Week on which Christ arose from the Dead, was counted by the Evangelist according to their Civil days, not to begin till the dawning of the Day or Sun-rising, and agreeable to Mr. *Bampfields* Discourse against the first-days beginning at Midnight, after the *Roman* account, it must necessarily follow, that the first-day, *Acts* 20. 7, 11. must be reckoned to begin with the Morning day-light. For its said, *Upon the first-day of the Week, when the Disciples came together to break Bread, Paul preached unto them, ready to depart on the Morrow, and continued his Speech until Midnight. —— When he therefore —— had broken Bread, and eaten, and talked a long while, even till break of day, so he departed.* And here I observe, that the Morning in which *Paul* departed was the Morrow, which betokens another day; and therefore it was no part of the first day of the Week. So that it is not only undeniably clear from the Text it self, that the Night in which *Paul* preached, was part of the first-day, belonging to the preceeding day-light joining to it; but its also evident, that the first day of the Week began in the Morning before, and not on that Evening in which the Apostle preached; and so it appears, that the Morrow on which *Paul* travelled was the second day of the Week; and the Text clearly proves, that on the day before, being the first day of the Week, *Paul* with the Church of *Troas*

See his Reply to Dr. *Wallis* Page 28. 29. 30.
Josh. 10. 26, 27.
Prov. 7. 9.
Mark 1. 32.
Chap. 13. 35.

Troas Assembled to solemnize the Ordinances of the Gospel, as on the Sabbath day.

Object. 15. Its said, *Math.* 12. 40. *As Jonas was three days and three Nights in the Whales belly: So shall the Sun of man be three days and three Nights in the Heart of the Earth.* And this seemeth to disagree with other places of Scripture concerning the Resurrection of Jesus Christ.

Answer, 1. It cannot be thought, St. *Matthew* or the other Evangelists saw any Discord in the Testimony they bore of Christ, or that the three Days and three Nights expressed by our Saviour, should be repugnant to the other Evangelists undeniable Evidence, that Christ was not in the Grave three Nights. Now to reconcile this Difficulty, I shall cite Dr. *Hammond* on the Text; saith he, "The way of Interpreting this place, must "be taken from a Figure, which expresseth one whole thing by "two parts of it. Thus *the Heavens and the Earth*, in St. *Peter*, "2 *Pet.* 3. 7. signifie the World — and so Christ is said to be "three Days and three Nights in the Earth, thô the first natu- "ral Day he was not in the Grave any part of the Night, but the "latter part of the *Fryday*, all *Saturday*, and so much of *Sunday* "as until the Sun approached their Horizon — And as it is pra- "ctised in the business of Circumcision, which was precisely ob- "served the eighth day, if the Child were born in one day, thô "but half an hour before the end of it, that is, before the be- "ginning or Evening of the next, that half hour was counted for "one of the eight days, (because, say they, legal days are not "accounted from Time to Time, or from Hour to Hour, — "Thus when *Luke* 9. 28. 'Tis said *about eight days after*, Math. "17. 1. and *Mark* 9. 2. 'Tis after six Days, that is, after six "Days compleat, the first and the last being not compleat, and "so thô numbred by one, yet omitted by two Evangelists. And "accordingly the space of those very three days of Christs lying "in the Grave until his Resurrection are, when it is Propheti- "cally mentioned in *Hosea* 6. 2. said to be *after two days.*

This of Circumcision is also affirmed by Mr. *Weemse* in his *Christ. Synag. Page* 114.

2. The *Dutch* Annotations also say of those three Days and three Nights: "For a part of the Days is here taken whole days "and nights, like that is Customary with the *Hebrews* — see "*Esth.* 4. 16. compared with *Chap.* 5. 1. And so they take it af- "ter the *Romanists*, reckoning that the days began and ended on "the Midnight, and so it falleth yet clearer. To which I shall add this brief Note, That seeing 'tis said, *As Jonas was three*

Days

Days and three Nights, &c. *so Christ should be three days and three Nights*, &c. 'Tis thought from our Saviours Words, that *Jonas* was not compleatly three Nights in the Whales Belly, but as Christ was in the Grave.

Object. 16. Christs Body rested in the Grave on the *Jews* Sabbath, and his Soul in *Paradice*, and therefore he never intended by his Death to make it a common work-day.

Luke 2.21. Gal. 4. 4. Math. 5. 17, 18.

Answer, As Christ was born a *Jew* and was Circumcised, and came to fulfil the whole Law; so every Jot and Tittle of it was fulfilled by him; and therefore, he always observed the Jewish Sabbath, and if his Body being in the Grave, and his Soul in *Paradice* should in some Sence be taken for a rest (in Comparison of what he laboured under before for our Redemption) yet then it must be only so considered with respect to the Law, till our Justification was compleatly Purchased by the Resurrection of Christ from the Dead; *who was delivered* (that is to be Crucified) *for our Offences, and was raised again for our Justification.* And the Apostle also saith, That *if Christ be not raised your Faith is vain; ye are yet in your Sins: Then they also that are fallen asleep in Christ are perished.* So that, thô the Vail of the Temple was Rent at his Passion as a Sign that there was thereby a Rent made in the Types and Shadows of Heavenly Things which was then making void, yet the Heavenly Things themselves were not compleatly purchased for us until the Body of Christ was raised for our Justification: And then as the Apostle saith, *By his own Blood he entred in once into the Holy Place, having obtained Eternal Redemption for us.* Now therefore, thô Christs being in the Grave should be called a Comparative Rest, to what he suffered on the Cross; yet it cannot be understood of his Ceasing from the Work of purchasing our Redemption, until the Omnipotency of his Divine Nature was put forth in loosing him from the Pains of Death, or part of the Sentence of the Law, and raising his Body to Life again, for till then the New Creation was not perfected in the second *Adam.* And then on the first day of the Week, having ceased from this Work, and so rested, it was thereby sanctified instead of the Jewish seventh-day Sabbath, which was then to be abolished, as all other Legal Ceremonial Things were. And the Gospel first and seventh-day Sabbath taking its place was to answer the Moral Law, and to bear the Type of the Rest that remaineth to the People of God, as also principally the Memorial of Christs Resurrection, and to continue our Sabbath unto his second Personal Coming.

Rom. 4. 25. 1 Cor. 15. 17, 18.

Heb. 9. 12.

Heb. 2. 10. Chap. 5. 9. and Chap. 11. 40.

Acts 2. 24.

To

To close this Treatise, seeing we are obliged to keep the first day of the Week a Sabbath or Day of Rest from our worldly Business, to worship and serve God with all our Hearts, and with all our Minds; let all men stand in awe, and fear to prophane his Holy day, lest they bring the Wrath of the Lord upon us, as it fell on *Judah* and *Israel* for that Transgression of the Law. And let us labour more in Love and Respect to his Commandments, for the Blessing intailed on the due observers of it; for its said, *Blessed is the Man that doeth this, and the Son of Man that layeth hold on it: that keepeth the Sabbath from polluting it. — Also the Sons of the Stranger, that join themselves to the Lord, to Serve him, and to Love the Name of the Lord, to be his Servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my Covenant: Even them will I bring to my Holy Mountain, and make them joyful in my House of Prayer. — And if thou turn away thy Foot from the Sabbath, from doing thy Pleasure on my Holy day, and call the Sabbath a delight, the Holy of the Lord, honourable, and shalt Honour him, not doing thine own ways, nor finding thine own Pleasure, nor speaking thine own Words. Then shalt thou delight thy self in the Lord, and I will cause thee to ride upon the High Places of the Earth, and feed thee with the Heritage of Jacob thy Father; for the Mouth of the Lord hath spoken it.* And he will surely fulfil his Promises, and in his Time will give his chosen the great Rest that remaineth for them; which is typed forth by the Legal and Gospel seventh-days Sabbaths: When the whole Creation that groaneth and travelleth in Pain, *shall be delivered from the Bondage of Corruption into the Glorious Liberty of the Children of God.* When the whole Earth shall be at Rest and Quiet, and shall break forth into Singing, for *the Meek shall inherit the Earth: and shall delight themselves in the abundance of Peace. O house of Israel, come ye and let us walk in the Light of the Lord:* And fear, least a Promise being left us of entring into his Rest, any of us should seem to come short of it through unbelief. And let us labour to walk more worthy of the Vocation wherewith we are called: That so, when the Sinners in *Sion* shall be afraid & fearfulness, shall surprize the Hypocrite: And Mens Hearts shall fail them, for fear, and for looking after those things which are coming upon the Earth; we may enter into the Chambers of God, and shut the Door about us, until the Indignation be over-past, and be accounted worthy to escape all those things, and to enter into the Joy of our Lord.

Neh. 13. 17, 18. Ezek. 20. 13. Isa. 56. 2, 6, 7. Isa. 58. 13. Heb. 4. 9. Rom. 8. 19. to 24. Isa. 14. 7. Psal. 37. 11. Isa. 2. 5. Heb. 4. 1. Cha. 3. 18, 19. Ephes. 4. 1. Isa. 33. 14. Isa. 26. 20. Luke 21. 36. Math. 25. 21, 23.

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Chap. III. Aſſerteth a Plurality of Divine Subſiſtences.

Chap. IV. Of the Father.

Chap. V. Proveth the Deity of our Lord Jeſus Chriſt. 1. By his Names. 2. That God in the Old Teſtament in divers Places is Chriſt in the New. 3. By ſeven particular Texts of Holy Scriptures. 4. That Chriſt pre-exiſted his Incarnation in his Divine Nature, and is no Angel incarnate, but is Coeternal with the Father. 5. His Deity is proved by his Works. And 6. By Divine Worſhip given to him.

Chap. VI. Proveth the Deity of the Holy Ghoſt. 1. That he is a Divine Perſon. 2. His Deity is aſſerted from ſeveral Texts of Scripture. 3. By his Works. 4. By Divine Worſhip given to him.

Chap. VII. Proveth the Unity of the Holy Trinity.

Chap. VIII. Containeth ſome Explications of the Holy Trinunity. 1. Of the Eſſential Being of God. 2. Of the Divine Perſons, the Father, the Son, and the Holy Spirit. 3. Of the Diſtinctions of the Divine Nature and the Perſons, and ſome Shadows by way of Compariſon of the incomparable and inconceivable Being of God, and of the Union of Chriſt's two Natures.

PART II.

Chap. I. Anſwereth Objections againſt the Scriptural Proofs of Chriſt's Deity.

Chap. II. Anſwers to Objections drawn from ſeveral Texts of Scriptures.

Chap. III. Anſwers to ſeveral Arguments againſt the Deity of Chriſt.

Chap. IV. Anſwers to ſeveral Objections againſt the Scriptures, that prove the Deity of the Holy Ghoſt.

Chap. V. Anſwers to ſome Objections drawn from divers Scriptures to diſprove the Deity of the Holy Spirit.

Chap. VI. Anſwers to ſome Scriptures from whence our Adverſaries aſſert that the Father only is the true God. With a general Anſwer and Concluſion. Price bound one Shilling.